

A Y E E N A K B E R Y :

O R,

THE INSTITUTES

O F T H E

EMPEROR A K B E R,

Translated from the original Persian

BY

F R A N C I S G L A D W I N.

I N T H R E E V O L U M E S.

V O L U M E T H E F I R S T.

C A L C U T T A :

P R I N T E D I N T H E Y E A R M . D C C . L X X X I I I .

T O

The Hon'ble Warren Hastings, Esq;

GOVERNOR-GENERAL, &c. &c. &c.

THIS WORK,

TRANSLATED UNDER HIS PATRONAGE,

IS MOST HUMBLY DEDICATED

BY HIS MOST OBLIGED,

AND DEVOTED HUMBLE SERVANT,

THE TRANSLATOR.

CALCUTTA, the 1st }
September, 1783. }

T H E

TRANSLATOR'S PREFACE

THE Emperor Jilaleddeen Mahommed Akber, to whose regulations for the government of Hindostan, and patronage of the Author, the World is indebted for the following work, was the sixth in descent from Timur, known in Europe by the name of Tamerlane. He was born at Amerkote in A. D. 1542; was proclaimed emperor in 1556, being then thirteen solar years and four months old; and he died at Agra in 1605, aged 63 years and one day, having reigned forty-nine years eight months and one day. His body lies interred in a magnificent mausoleum in the Cemetery of Secundra, near that city.

HE was universally esteemed a great and a good prince; and was very successful, having in his reign made several conquests, and reduced to obedience almost all Hindostan, which had revolted under his father and predecessor Hemaioon.

V O L. I.

It is needless for me here to enter into a detail of the excellencies of Akber's government, as his political talents, and unremitting attention to the happiness of his subjects, will best appear from the regulations he established for every department of the empire. Nor should it be considered as a weak part of his character, that he wished to be regarded as one who was under the influence of divine inspiration; since it is not unreasonable to suppose, that his motives for endeavouring to inculcate this notion were purely political.

His history has been written with great elegance and precision by his Vizier Abulfazel, down to the 47th year of the reign; at which period that great man was murdered by some banditti on his return from the Decan, whither he had been deputed by the emperor upon some weighty business. Abulfazel's history was published, under the title of *AKBERNAMEH*, to which the *AYEEN AKBERY* is a kind of supplement, although in itself a complete work.

MAHOMMED SHEREEF MOTAMED KHAN, the author of the *EKBALNAMEH JEHANGEERY*, who wrote only fifteen years after the death of Akber, gives in his preface the following character of Abulfazel's history: "To the learned it is well known, that Alamy Sheikh Abulfazel, by the command of the emperor Jilal-eddeen Mahommed Akber, wrote the history of that monarch, from the commencement of his reign, till the time of his own death, and which he entitled *Akbernameh*. It is composed of three volumes. The first volume consists of a summary account of the
" emperor's

“ emperor's ancestors. The second volume comprises the occurrences
“ of Akber's reign, from his accession to the throne, down to the
“ 47th year. And this volume is divided into two parts: The first
“ part contains the first thirty years; and the second part begins
“ with the 31st year; and concludes with the 47th, the time of the
“ author's death. The third volume is the emperor's institutes (or
“ the Ayeen Akbery). The whole of the first volume, and the first
“ part of the second volume, are written in modern language: but,
“ in the second part of the second volume, and throughout the whole
“ of the third volume, he endeavoured to write in the style of the
“ earliest Persian authors after Mahommed; which is not only harsh
“ and unpleasing to the ear, but cannot be read or comprehended
“ by the generality of readers, without great difficulty.”

I HAVE made this quotation, not with a view of arrogating to myself a superiority of knowledge in Oriental literature, being perfectly sensible of my own insufficiency, but merely to bring proof of the difficulties I have had to encounter in translating an author, who in this part of his work is uncommonly obscure, from having adopted a style that was almost obsolete two centuries ago. And, I trust, I shall hereby secure myself the candor and indulgence of all those who are capable of forming a just criticism on my arduous undertaking.

I HAVE rather avoided rendering this Translation strictly literal, that I might not disgust the reader; but, at the same time, I have endeavoured, to the best of my abilities, to make the author speak in such a manner, as I conceive he would have done, had he written in English; never taking the liberty to obtrude any expression that is not to be found in the original, nor omitting any thing that can be deemed in the smallest degree essential to the grand design of the work. In the original, every regulation is introduced by a prolusion of fulsome and laboured praises of Akber, which to an English reader would be insufferable; and therefore I have generally suppressed them. I have also entirely omitted Fizee's poem of about six hundred couplets, in particular commendation of every person who at that time held even the smallest office at court; as from the insignificancy of the subject, it would have made but a poor figure in English prose.

IN a work which is intended merely for English readers, I have not thought it right to pay any regard to the mode in which D'Herbelot, and other European foreigners, have written Oriental names; but have endeavoured to spell them in such a manner, as may lead an Englishman, as nearly as possible, to pronounce them as they are spoken in Hindostan. It is only necessary to remark here, that the letter *a* is always to be pronounced broad, as in the words *Pall*, *Hall*, &c. The other vowels and the diphthongs need no illustration.

To every one who wishes to be possessed of an authentic account of the constitution of the empire of Hindostan, and of its immense resources and expenditures, under the reign of one of its most powerful monarchs, the following volumes cannot fail of being acceptable; and even those who read merely for general amusement or instruction, will, it is hoped, find ample satisfaction in perusing the geographical and historical parts of the work.

THE GOVERNOR GENERAL honored the work so far as to present to the board, the proposals for publishing it, with the Translator's request, that they would afford it their patronage by subscribing for the number of copies, which the court of directors have always taken of every publication tending to promote Oriental literature. And at the same time the Governor General wrote the following minute.

MINUTE of the Honorable the Governor-General, on the intended Publication of a Translation of the *Ayeen Akbery* by Mr. FRANCIS GLADWIN. FORT-WILLIAM Consultation 2d June 1783.

“ THE Governor-General ventures to recommend Mr Gladwin's work to
 “ the patronage of the board, as being, in his judgment, most worthy of such
 “ encouragement, and of the acceptance of the respectable body for whose use
 “ it is primarily intended.

“ THOUGH every branch of Indian literature will prove a valuable acquisition to the stock of European knowledge, this work will be found peculiarly
 “ so, as it comprehends the original constitution of the Mogul Empire, described under the immediate inspection of its founder; and will serve to

“ assist the judgment of the Court of Directors on many points of importance to the first interests of the Company. It will shew where the measures of their administration approach to the first principles, which perhaps will be found superior to any that have been built on their ruins, and certainly most easy, as the most familiar to the minds of the people; and when any deviation from them may be likely to counteract, or to assimilate with them.

“ THE Governor-General thinks it proper to add, that having seen and approved a specimen of the translation above a twelve month ago, he advised Mr. Gladwin to prosecute it, and he therefore thinks it incumbent on him to afford this assistance to the publication, and the more especially as he has since seen the translation in its progress, and much approves of it.

“ OF the success with which it has been executed the Members of the Board will be able to judge for themselves from a few sheets which have been already printed; and which he has obtained from Mr. Gladwin for their inspection.

“ A true Copy of the Minute,

“ (Signed) J. P. AURIOL,

“ Secretary. ”

THE Board assented to the Governor-General's recommendation; but a strict line of economy having been adopted, with which this expence might have been deemed incompatible, the translator, requested that the subscription of the Company's name might be withdrawn. The private generosity, however, of the Governor General interposed to indemnify him for this disappointment.

“ THE

THE President and Members of the Board of Trade, through their Secretary, were pleased to signify to the Translator their approbation of his work, and took the trouble to circulate the proposals with recommendations to all the officers in their department.

HERE are subjoined copies of their Secretary's Notification of the Board's Resolution, and of the Circular Letter written to the Commercial Chiefs and Residents.

TO MR. FRANCIS GLADWIN.

SIR,

" BY order of the President and Members of the Board of Trade, I have the pleasure to acknowledge the receipt of your letter of the 2d Instant, inclosing proposals for publishing an English Translation of the *AVREN ARBERRY*.

" THE sense they entertain of the general utility of the work engages them to afford it every encouragement in their power, and upon these grounds they have circulated copies of the proposals to the several stations and offices in their department, with their recommendation to the gentlemen in the Company's service employed in them.

" IN their public capacity they do not think it consistent to subscribe for any number of copies of the publication on the part of the Company. They have resolved, however, to recommend it to the Hon'ble the Court of Directors to authorize them to take fifty upon this footing for the use of the servants in their department, in addition to the copies already subscribed for by the Hon'ble the Governor-General and Council, in the mean time, in testimony of their sense, as individuals, of the merit of the work, I have the pleasure to notify to you their subscription in that capacity for eleven copies.

" I am,

Commercial-House

8th July 1783.

Exd. F.L.G.

" SIR,

" Your most obedient servant.

" (Signed) R. KENNAWAY,

" Secretary."

The circular letter from the Board of Trade to the commercial Chiefs and Residents.

SIR,

" Mr. Francis Gladwin having sent us the accompanying proposals for
 " publishing an English translation of the Ayeen Akbery : the sense we
 " entertain of the general utility of the work to every one employed in the
 " Company's service, induces us to recommend them to your support, and to
 " request you will afford them your recommendation to the Gentlemen of
 " your station.

Commercial-House

" We are &c. "

8th July 1783.

The contents of the AYEEN AKBERY.

Vol. 1st.

The Emperor's regulations for every department of government.

Vol. 2d.

An Historical and Geographical description of the twelve Soobahs or Viceroyalties of Hindostan.

Vol. 3d.

A full account of the religion of the Hindoos ; their books and the subjects of them ; their several sects and the points in which they differ.

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Abul Fazel Mobarek returns thanksgiving unto the Almighty, by singing the praises of royalty ; and for the instruction of those who search after knowledge and prudence, he records a few of the institutes of the Lord of the world (*a*); thus transmitting unto all ages a model of wisdom. Since the sum of his intentions is to set forth the laws of royalty, it is necessary that he speak something of its exalted dignity, and describe the conditions of those who are assistants in this great office.

Some with cheerfulness take the road of obedience, by the light of the king's justice ; whilst others, through the fear of punishment, abstain from violence, and out of necessity make choice of the path of rectitude.

They call him a king who surpasses his fellows, and who, by his wisdom, is acquainted with the temperament of the world, and regulates his actions by the state thereof. Out of the abundance of his patience he doth not depart from his station at the sight of any impropriety ; neither is he discouraged at an inconsiderate rebellion. By his liberality, the hearts of the high and of the low obtain their desires, so that the needy never wait in painful expectation. He is perfectly resigned to the will of God, being confident of the equity of the divine dispensations. He is not dejected in adversity ; and in prosperity he doth not neglect to return thanks unto God. He putteth the reins of desire into the hands of reason, and will not lose himself

in

(*a*) meaning Akber.

in seeking after what is improper. He keepeth his anger under the subjection of wisdom, to the end that blind rage may not get the upper hand, nor inconsiderateness carry aught beyond its limits. He seateth himself on the eminence of humanity, that those who have swerved from their duty may have a way left to return without being exposed to ignominy; and in his behaviour there is such condescension, that the petitioner seems to be the judge, and himself the suitor for justice. He considers the happiness of his people as the best means of pleasing the creator; but he never seeks to please the people in contradiction to reason. He is ever searching after those who speak truth, and he is not displeased with words that are bitter in appearance, but sweet in effect. He considers the nature of the speech, and the rank of the speaker. He is not contented in that solely himself doth not commit violence; but he sees that no injustice is committed within his realm. He is continually attentive to the health of the body-politic, and applies remedies to the several diseases thereof.

and Merchants hold the place of air, as from their labours and travels the blessings of God become universal, and the breeze of contentment gives vigour and freshness to the tree of life. The Learned, such as the philosopher, the physician, the arithmetician, the geometrician, and the astronomer are like water, refreshing the world with the streams of art and science. Husbandmen and Labourers resemble earth, and by their exertions the capital stock of life is completed. Consequently a king is a person who having put each of these in their proper place, strives to make the world flourish and regulates the degree of trust by the degree of ability; when certainly confusion will hide its head in non-existence; for this mixture will produce a due temperament.

And as the grand political body is temperately adjusted by four kinds of men, so likewise is the royal palace. The army regardless of themselves make no account of their lives in the field of battle; and these fortunate men are in the king's court in the place of fire, being the enlighteners of the hearts of his friends, and the destroyers of his enemies. At the head of this number is the Vakeel, who has acquired wisdom in the fourth degree of perfection. He is the emperors lieutenant in all matters; and by his management and penetration, the grand affairs of the nation are set in order. Promotion, and degradation; appointment and dismissal, depend on his good pleasure. Therefore he must possess great experience, wisdom, nobility of mind, honesty, liberality, and consummate patience; he must
entirely

entirely divest himself of prejudice, and behave with equal complacency towards relations, strangers, friends and enemies. He must be eloquent, intelligent in business, a speaker of truth, well-bred, capable of giving advice, faithful, vigilant, and long-sighted. He should be well versed in the arts of government, and be privy to the secrets of the state, that in business there may be no obstruction. He should not suffer his mind to be distracted by the multiplicity of his affairs, but should consider it as his duty to promote the wishes of others. All his actions should be founded on the basis of integrity, and a due regard to the different ranks of men. Desirous of attaching to himself the hearts of all persons, he treats even his inferiors with respect. He takes care not to commit impropriety in conversation, and guards himself from bad actions. And although he is not the immediate superintendant of the finances, yet as the heads of all the offices make their reports to him, it is necessary that he be himself acquainted with the particular duty of each. The Meer Mahl, the keeper of the seal, the Meer Bukhsly, the Youbeghy, the Kourbeghy, the Meer Tuzek, the Meer Behr, the Meer Ber, the Meer Munzil, the Khanfalar, the Moonshy, the Kooksbeghy, and the Akhtah Beghy (*b*) are included in this division.

The assistants of victory, the collectors of the revenues, and those who are entrusted with the management of the receipts and disbursements of government resemble wind, either a heart-rejoicing breeze, or a hot pestilential blast. The head of this division is the Vizier,

whose

(*b*) All these offices are explained in the course of the work.

whose office is equivalent to that of Dewan. He is manager of the finances, grand treasurer and accomptant. He must be a person of distinguished worth, skillful in arithmetic, free from avarice, circumspect and abstinent; active in business, and possessed of a pleasing and clear style of writing; a speaker of truth, of strict honesty, with an agreeable manner; and he should avoid precipitancy in business. He is also the recorder, and keeper of the archives. He explains many intricate points of business that happen to the Mustofy, and whatever is beyond his ability is referred to the Vakeel. The Mustofy, the writers of the waste book, and of the journal, the Meer Saman, the superintendant of the offices, and the Dewan of the offices; together with the Mushreff of the treasury, the Wakeh Navees and the Aumil of the Khalfah are under his orders, and act by the force of his wisdom. Some princes reckon the Vizaret a part of the Vakalet, and sometimes from not being able to find a person qualified for the office of Vakeel, they make choice of some one who has a taste of his qualities, whom they appoint Mushreff Dewan and he is higher in rank than the Dewan, and lower than the Vakeel.

The companions of the prince, whose advice he follows in affairs of moment, resemble water. When they are of a mild temperament they wash off the dust of affliction from the hearts of the distressed, and diffuse freshness and delight. But if they depart from moderation, they inundate the world with a deluge of calamity, so that numbers are overwhelmed by the billowy waves of misfortune. At the head

head of those is the philosopher, who by the depth of his wisdom and the soundness of his morals, strives to infuse virtue into mankind. And the Sudder, and the Meer Adel, the Cazy, the physician, the astrologer, the poet, and the soothsayer are of the number of those servants who adorn the portico of the kingdom, and are necessary for the service of the presence.

The menial servants, who perform the duties about the royal person, are in the place of earth. If they are free from impurities and alloy, they are the elixir of the body; otherwise they are its destruction. The lackeys, the Kewirchy, the Sherbetdar, the Abdar, the 'Tushkechy, the Kerkcrah, and such like, are included in this number. And as the monarch adjusts the political body by a wise arrangement of ranks, so is his court properly regulated by a judicious mixture of these.

The sages of ancient times, have delineated the four elements of monarchy after the following manner. First, an upright intendant of the finances, who is the protector of the husbandman, and all the subjects of the state, and who increases the revenues, by causing the kingdom to flourish. Second, the commander in chief of the troops, who acquits himself to the satisfaction of all. Third, the chief justice, free from corruption and avarice, who seating himself on the eminence of circumspection and investigation, does his utmost to come at the truth, and decides with strict impartiality. Fourth an intelligent,

ligencer, who will transmit the news of the world without addition or diminution, being possessed of integrity and penetration.

It is moreover incumbent on a king to make himself acquainted with the five kinds of men, of whom the world is composed : First, the most commendable person is he who makes choice of the properest time for every business, and whose goodness benefits others. Such an one, is the fittest person for a king to consult in the arrangements of government. Second, one who possesses the same abilities as the person above described, but who does not communicate benefit to others. Although it may be proper to show him kindness and respect, yet he doth not merit any degree of confidence. Third, a simple person, who doth neither good nor harm. Although he be not worthy of greatness, yet he deserves to live at his ease. Fourth, the inconsiderate man, who injures himself without hurting others. Him the king should disappoint in his expectations, and bring into the road of virtue by good advice, and severe reprehension. Fifth, he whose nature is vicious, and whose base conduct injures others. If advice and reprehension, do not amend him, he should be confined separate from mankind; and provided this treatment doth not awaken him to a sense of his error, let him be banished the city; and if even this doth not reform him, they shall deprive him of sight and cut off his limbs, but they may not take away his life. The sages considering the human form as the work of God, have not given permission for its destruction.

He

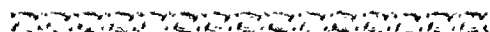
He is a just king who, having followed the light of knowledge and penetration, hath made himself acquainted with the ranks of men, and regulates business accordingly. And from hence it is, that the sages of ancient times have said, those are the most illustrious princes who mount the steed of wisdom. They admit not into their service any low people; but always make choice of those whom they know to be worthy of the station. They do not judge every one fit to be admitted to their presence every day. And those who are so especially favoured as to have daily admittance, are not therefore deemed worthy of a near station. Neither is every one who is fit for a near station, to be admitted into their privacy. Nor are all those who are admitted into privacy, allowed to be seated in the august assembly. And of those who are so fortunate as to be permitted to sit in the august assembly, every one is not to be treated with familiarity: Nor are all familiar companions to have a place in the cabinet council of state affairs.

Praise be unto God! the exalted monarch of our own time is so endowed with these laudable dispositions, that it is not exaggeration to say he surpasses all the sages of antiquity. From the light of wisdom he discovers the ranks of men; and by the rectitude of his conduct he adds splendor to his understanding by the performance of laudable actions. Who is it that is able to measure the extent of his virtues! They are not only beyond expression, but even exceed conception. It is better that I make not the attempt, but point out a

few intelligible wonders, by setting forth his regulations for the household ; for the ordering of the army ; and for the prosperity of the kingdom ; upon which three things depend the glory of a monarch ; hereby preparing a rich gift for the intelligent who seek after knowledge. Those who are versed in ancient history, wonder how kings of former times governed without such a wise rule of conduct.

This sublime volume is arranged under the three abovementioned heads, with a few grateful acknowledgements of favours received.



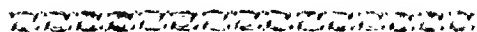


A Y E E N A K B E R Y.

V O L. I.

P A R T I.

CONTAINING REGULATIONS FOR THE SEVERAL
OFFICES OF GOVERNMENT.



AYEEN AKBERY

V O L I.

P A R T I.

The Household.

HE is of the noblest character, who subdues his passions, and behaves with propriety to all ranks of men. He who possesses not these qualifications ought not to engage in strife, but observe a peaceable conduct.

TRUE greatness gives attention to the minutiae of business, as well as to capital affairs; he who hath not capacity to comprehend the whole, ought to make choice of one or two intelligent, diligent, and virtuous men, and be guided by their advice.

THE wife esteems not him a king, who confines his attention to

great

great affairs, because sycophants abound, who strive to place things in a false light, in order to prejudice the virtuous, and thereby promote their own particular interests. The good prince refuses not his attention to the most trivial points; and, by the grace of God, he is able to attend both to his temporal, and eternal concerns like the king of our time, who, contrary to the maxims of former monarchs, (they having thought it derogatory to their greatness) makes himself conversant with the particular duties of the several offices, and establishes proper regulations for every department.

THE success of this vast undertaking depends upon two things: First, wisdom and foresight to discover what is proper to be done. Second, committing the execution thereof to men of integrity.

NOTWITHSTANDING many servants of the household receive their salaries on the list of the army, there was paid moreover on this account in the 39th year of the present reign, the sum of 30 crore, 91 lacks, 86 thousand, and 95 dams. (c)

BOTH for the expences of the state, and for the receipt of the revenues, there are upwards of one hundred offices, each resembling a city, or rather a little kingdom; and by the unremitting attention of his majesty, they are all conducted with regularity, and the revenues are increasing daily; a few particulars whereof shall here be given for the use of posterity who may search after truth.

Royal

Royal Treasuries.

It is universally agreed, that the noblest employments are the reformation of the manners of the people; the advancement of agriculture; the regulation of the offices; and the discipline of the army. And these desirable ends are not to be attained without studying to please the people; joined with good management of the finances, and an exact œconomy in the expences of the state. But when all these are kept in view, every class of people enjoys prosperity.

WHEN his majesty first began to give a little attention to these weighty concerns, *Atamed Khan*, an eunuch of the royal palace, was dignified with befitting titles, and entrusted with his inmost secrets; whereby a few of the royal intentions were gradually introduced into practice.

THE royal domains, and the *Jagheer* lands were separated, and a collector appointed over every *crore* of *Dams*, to each of whom a treasurer was appointed. And it was commanded, that they should not insist upon the husbandman paying coin of full weight; but that in whatever species the collections were made, an account thereof should be taken in writing, and be sealed up with the money; and this laudable regulation relieved the subjects from a variety of oppressions. When this mode was established, there was appointed a grand treasurer with a *Darogha* and clerks.

THE following custom was also introduced. When the provincial treasuries had accumulated the sum of a *lack* of *dams*, they sent the money to court, which, together with their accounts, was delivered to the grand treasurer.

THERE was also appointed treasurers, and officers under them, for the *peşkash*, for reversions, for offerings, and for the monies used in weighing the royal person and for charitable donations. And to those who had charge of the money for disbursements, was delivered, from the grand treasurer, whatever was requisite for their expences.

IN *Iran* and *Turan* there is only one treasurer, which necessarily creates great difficulty in making investigations; but here the wealth is so excessive, and the business so multiform and extensive, that there are twelve treasuries: Nine for the different kinds of species, and three for the jewels, the plate and inlaid work. Besides which, there are distinct treasuries for every office, whose number is near one hundred. And there are kept, daily, monthly, quarterly, and yearly accounts of the receipts and disbursements. Also, by the command of his majesty, a person of known integrity keeps ready in the *Bargah-aum* (*d*) some gold and silver for the necessitous, that their wants may be relieved without delay. Moreover there are always ready in the palace a *crore* of *dams*, every thousand of which are kept in bags, which they call *shahshah*, and these when heaped together are called a *gunge*.

BESIDES

(d) The public hall of the palace.

BESIDES all these, there is a sum of money intrusted to some of the nobility, part of which is always carried in a purse which they call *behlah*; and from hence it arises that this is usually called *curch behlah*, or the expences of the purse. This last is likewise one of his majesty's righteous institutions. Would to God he might live a thousand years for the happiness of his people!

Jewel Office.

To avoid prolixity, I shall give only a few particulars of this department.

HIS majesty appointed to this office a treasurer, a *Tepukchy*, a *Darogha*, and several skilful jewellers. And they classed the jewels in the following manner:

RUBIES.

<u>1st class,</u> not less than 1000 Mohurs.	<u>2d class,</u> from 999 to 500 mohurs.	<u>3d class,</u> from 499 to 300 mohurs.	<u>4th class,</u> from 299 to 200 mohurs.
<u>5th class,</u> from 199 to 100 mohurs.	<u>6th class,</u> from 99 to 60 mohurs.	<u>7th class,</u> from 59 to 40 mohurs.	<u>8th class,</u> from 39 to 30 mohurs.
<u>9th class,</u> from 29 to 10 mohurs.	<u>10th class,</u> from $9\frac{3}{4}$ to 5 mohurs.	<u>11th class,</u> from $4\frac{3}{4}$ to 1 mohur.	<u>12th class,</u> from $\frac{3}{4}$ of a mohur to $\frac{1}{4}$ Rs.

And they made no account of any that were smaller.

DIAMONDS, EMERALDS, TOPAZES and SAPPHIRES, were class-
ed as follows.

<u>1st class,</u> 30 mohurs and upwards.	<u>2d class,</u> 29 $\frac{3}{4}$ mohurs to 15 mohurs.	<u>3d class,</u> 14 $\frac{3}{4}$ mohurs to 12 mohurs.	<u>4th class,</u> 11 $\frac{3}{4}$ mohurs to 10 mohurs.
<u>5th class,</u> 9 $\frac{1}{4}$ mohurs to 7 mohurs.	<u>6th class,</u> 6 $\frac{3}{4}$ mohurs to 5 mohurs.	<u>7th class,</u> 4 $\frac{3}{4}$ mohurs to 3 mohurs.	<u>8th class,</u> 2 $\frac{3}{4}$ mohurs to 2 mohurs.
<u>9th class,</u> 1 $\frac{1}{4}$ mohur to 1 mohur.	<u>10th class,</u> 8 $\frac{1}{4}$ Rupees to 5 Rupees.	<u>11th class,</u> 4 $\frac{1}{4}$ Rupees to 2 Rupees.	<u>12th class,</u> 1 $\frac{1}{4}$ Rupee to $\frac{1}{2}$ of a Rupee.

PEARLS were strung in scores, and here follows the value of each
Pearl.

<u>1st class,</u> 30 mohurs & upwards.	<u>2d class,</u> 29 $\frac{3}{4}$ mohurs to 15 mohurs.	<u>3d class,</u> 14 $\frac{3}{4}$ mohurs to 12 mohurs.	<u>4th class,</u> 11 $\frac{3}{4}$ mohurs to 10 mohurs.
<u>5th class,</u> 9 $\frac{1}{4}$ mohurs to 7 mohurs.	<u>6th class,</u> 6 $\frac{3}{4}$ mohurs to 5 mohurs.	<u>7th class,</u> 4 $\frac{3}{4}$ mohurs to 3 mohurs.	<u>8th class,</u> 2 $\frac{3}{4}$ mohurs to 2 mohurs.
<u>9th class,</u> 1 $\frac{3}{4}$ mohurs to 1 mohur.	<u>10th class,</u> less than a mohur down to 5 Rs.	<u>11th class,</u> less than 5 Rs. to 2 Rupees.	<u>12th class,</u> less than 2 Rs. to $\frac{1}{2}$ Rupee.
<u>13th class,</u> less than 1 $\frac{1}{4}$ of a R. to 30 dams.	<u>14th class,</u> less than 30 dams down to 20 dams.	<u>15th class,</u> less than 20 dams to 10 dams.	<u>16th class,</u> less than 10 dams to half a dam.

THE

THE above are strung upon a number of frings, according to the class, so that those of the last class are upon 16 frings. And at the end of each bunch a seal is affixed, that they may not be unfortuned or stolen.

THE following are the charges for boring pearls.

For boring a pearl of the

1st Class.	-	-	1	<i>Chern.</i>	9th class.	-	-	$\frac{1}{4}$	<i>dam.</i>
2d do.	-	-	1	<i>Ashet.</i>	10th do.	-	-	one fifth	<i>do.</i>
3d do.	-	-	1	<i>Deffah.</i>	11th do.	-	-	one sixth	<i>do.</i>
4th do.	-	-	3	<i>Dams.</i>	12th do.	-	-	one seventh	<i>do.</i>
5th do.	-	-	1	<i>Suky.</i>	13th do.	-	-	one eighth	<i>do.</i>
6th do.	-	-	1	<i>Dam.</i>	14th do.	-	-	one ninth	<i>do.</i>
7th do.	-	-	$\frac{3}{4}$	<i>do.</i>	15th do.	-	-	one tenth	<i>do.</i>
8th do.	-	-	$\frac{1}{2}$	<i>do.</i>	16th do.	-	-	1 eleventh	<i>do.</i>

THE value of the above jewels is so well known, that it is needless to mention it here. But those which have since come into his majesty's possession are of the following rates.

	Weight			Value of each
	<i>Tanks</i>	<i>Ruttees</i>		
Rubies.	-	-	11 - 20	Rs. 100,000
Diamonds.	-	-	$5\frac{1}{2}$ - 4	100,000
Emeralds.	-	-	$17\frac{3}{4}$ - 3	52,000
Sapphires.	-	-	4 - $7\frac{3}{4}$	50,000
Pearls.	-	-	5 -	50,000

The Mint.

PROVIDENCE has bestowed on men gold, silver, and copper, for the equitable adjustment of their transactions with each other. And princes in order to give currency to those metals have established mints, the success of which depends on the skill and integrity of the officers.

THE Officers of the mint are, 1st. The *Darogha* who must be a man of authority, knowledge, and integrity to comprehend the whole, and keep every individual to the faithful discharge of his duty.

2d. A *Seraf* who is perfectly acquainted with the art of assaying metals, and who will execute the business of his office with honesty. In this glorious reign there are a number of skilful *Serafs* and by the attention of his majesty, gold and silver are refined to the highest degree of purity.

IN *Persia* they do not know above ten degrees of fineness, which they call *dehees*. In *Hindostan* they have 12 degrees, which they call *barah banny*. Formerly the old *hun*, which is a gold coin current in the *Decan*, they reckoned at 10 *bannees*; but his majesty has now fixed it at $8\frac{3}{4}$. And the gold round *dinar* of *Khofru Allaiy* which they received for 12 *bannies*, now turns out only $10\frac{1}{2}$.

THOSE who are experienced in the business have written histories
of

of this matter, and in their fables consider this gold as the effect of alchymy, for say they gold ore does not come up to this fineness. They know not that when gold is put into fusion, small particles separate from it and mix with the ashes, and that although the ignorant make no account of this, yet the skilful recover the metal there from. Although gold ore be made malleable, is calcined, and even reduced to ashes, yet by a certain operation it is brought back to its original state, with a little loss.

Bumvay or the TOUCH-NEEDLES.

IN this country the *Serafs* know the degree of fineness from the colour and brightness of the metal; but for the satisfaction of others this grand rule has been introduced. The *bumvay* is composed of a number of bars of copper or such like metal, on the point of every one of which is fixed a small piece of gold, and the degree of purity written thereon.

WHEN they want to assay the newly imported gold they draw on the touch stone a line of that, and a line of the *bumvay*, and by comparing them together, they discover the degree it is of. There are also other methods of assaying gold.

THEY mix one *Mashah* of pure silver with the same quantity of pure copper, and melt them together with six *Mashahs* of gold of $10\frac{1}{2}$ V O L. I. *bannees*.

bannees. Then one *Masfah* of his composition is divided into 16 parts, every one of which will be half a *Rutty*. Whenever $7\frac{1}{2}$ *Ruttees* of this gold are mixed with one part of the composition, the touch thereof will be $10\frac{1}{4}$ *bannees*. And if 7 *Ruttees* of gold are mixed with two parts of the composition, it becomes 10 *bannees* &c. as is set forth in the following table.

$10\frac{1}{2}$ <i>banny</i> .	10 <i>banny</i> .	$9\frac{3}{4}$ <i>banny</i> .	$9\frac{1}{2}$ <i>banny</i> .
Gold. Comp. $\overline{Rutty.}$ $\overline{R.}$ $7\frac{1}{2}.$ $0\frac{1}{2}.$	Gold. Comp. $\overline{R.}$ $\overline{R.}$ 7. 1.	Gold. Comp. $\overline{R.}$ $\overline{R.}$ $6\frac{1}{2}.$ $1\frac{1}{2}.$	Gold. Comp. $\overline{R.}$ $\overline{R.}$ 6 2.
$9\frac{1}{4}$ <i>banny</i> .	9 <i>banny</i> .	$8\frac{3}{4}$ <i>banny</i> .	$8\frac{1}{2}$ <i>banny</i> .
Gold. Comp. $\overline{R.}$ $\overline{R.}$ $5\frac{1}{2}.$ $2\frac{1}{2}.$	Gold. Comp. $\overline{R.}$ $\overline{R.}$ 5. 3.	Gold. Comp. $\overline{R.}$ $\overline{R.}$ $4\frac{1}{2}.$ $3\frac{1}{2}.$	Gold. Comp. $\overline{R.}$ $\overline{R.}$ 4. 4.
$8\frac{1}{4}$ <i>banny</i> .	8 <i>banny</i> .	$7\frac{3}{4}$ <i>banny</i> .	$7\frac{1}{2}$ <i>banny</i> .
Gold. Comp. $\overline{R.}$ $\overline{R.}$ $3\frac{1}{2}.$ $4\frac{1}{2}.$	Gold. Comp. $\overline{R.}$ $\overline{R.}$ 3. 5.	Gold. Comp. $\overline{R.}$ $\overline{R.}$ $2\frac{1}{2}.$ $5\frac{1}{2}.$	Gold. Comp. $\overline{R.}$ $\overline{R.}$ 2. 6.
$7\frac{1}{4}$ <i>banny</i> .	7 <i>banny</i> .	$6\frac{3}{4}$ <i>banny</i> .	$6\frac{1}{2}$ <i>banny</i> .
Gold. Comp. $\overline{R.}$ $\overline{R.}$ $1\frac{1}{2}.$ $6\frac{1}{2}.$	Gold. Comp. $\overline{R.}$ $\overline{R.}$ 1. 7.	Gold. Comp. $\overline{R.}$ $\overline{R.}$ $7\frac{1}{2}.$ $0\frac{1}{2}.$	Gold. Comp. $\overline{R.}$ $\overline{R.}$ 0. 8.

SUMMARILY

SUMMARILY every half *rutty* of the composition lessens the *banny* $\frac{1}{4}$. And if it be required to lessen the touch of the $6\frac{1}{2}$ *banny*, which is entirely of the above composition, they mix together half a *rutty* of copper and silver with $7\frac{1}{2}$ *ruttees* of this composition; and this will leave 6 *bannies*. And if a baser mixture than this is wanted, add another half *rutty* of copper and silver, and take away half a *rutty* from these 6 *bannies*. But in the *bunwary* they do not assay lower than 6 *bannies*.

3d. AN *Aumeen* who is perfectly disinterested, to prevent any one from acting with dishonesty.

4th. A *Mushtreff* to write the waste book, in which are entered the receipts and disbursements, and from whence the journal is formed.

5th. THE Merchant whose business it is to buy gold, silver and copper to be coined, by which he gains a profit for himself and benefits the revenues of the state. And this trade will flourish when the rulers are just, and not avaricious.

6th. THE *Treasurer* who watches over the flock of profit, and is upright in his dealings.

THE salaries of the *Darogha*, *Aumeen*, *Mushtreff*, and treasurer differ from each other; the *Seraf* is paid by fees, and the merchant gains his own profit.

7th. *THE Weighman*, who weighs the coin. If he weighs 100 *jilaly* gold *Mohurs*, he takes a fee of $1\frac{1}{2}$ *dam*; for 1000 Rupees in silver, 6 *dams* 19 *cheetels*; and for 1000 *dams* of copper he takes 11 *cheetels*; and after this rate according to the quantity.

8th. *Melter of the Metal before it is refined*. He makes trenches of different sizes in a bed of clay, which he moistens with oil, and pours into them the melted gold and silver to cast them into ingots. For copper, instead of anointing with oil, he sprinkles the moulds with ashes.

His fees are, for the weight of 100 such gold *Mohurs*, 2 *dams* 15 *cheetels*; for 1000 Rupees weight of silver, 5 *dams* $13\frac{1}{2}$ *cheetels*; and for 1000 *dams* of copper, 4 *dams* $21\frac{1}{2}$ *cheetels*.

9th. *THE Plate-maker*. The adulterated gold he makes into plates of six or seven *masnahs* weight, and of six fingers in length and breadth. These he carries to the Assay-master, who measures them in a mould made of copper, and then makes a stamp upon them. His fees for each of such 100 gold *Mohurs* is $42\frac{3}{4}$ *Dams*.

The Method of refining Gold.

WHEN the above-mentioned plates have been stamped, the owner of the gold, for the weight of every 100 gold *Mohurs*, must
furnish

furnish 4 seers of saltpetre, and the like quantity of new brick-dust, which are to be used in the following manner :

THESE plates, after having been washed in water, are stratified with the above mixture, and the whole is covered with field cow-dung, which in the Hindostany language is called *eylah*. Then they set fire to it, and let it burn gently, till the cow-dung is reduced to ashes, when they leave it to cool. Then these ashes being removed from the sides, are preserved. In Persian this is called *Kial Kizah*; and in Hindostany, *Sol-jet*; and, by a process which will be hereafter related, they recover silver from it.

THESE plates then remain up on the ashes that are underneath them, and twice again are covered with cow-dung, in the manner before directed; and these ashes are also preserved. When, after this manner, three fires have been applied, they call it *Sotijy*.

AFTER that, the plates are again washed in clean water, and stratified with the aforesaid mixture : which operations must be repeated till six stratifications, and eighteen fires, have been applied.

THEN the Assay-master breaks one of the plates; and if there comes out a flat dead sound, it is a sign of its being sufficiently pure; otherwise it must again be stratified with the mixture, and undergo three more fires.

THEN, from each of the plates is taken one *Mashah*, of which aggregate a plate is made, and tried on the touch-stone. If it is not sufficiently pure, it is stratified once or twice more; but the desired effect is generally obtained by four stratifications.

The following is also a Method of Assaying.

THEY take two *Tolabs* of the above gold, and the like quantity of pure gold, and make eight plates of each of equal weight.

THEN, having stratified the whole with the above-mentioned ingredients, and set fire to them in the manner above directed, they wash them clean; and if, upon weighing them with an exact balance, both kinds are found to be equal in weight, it is a proof of pureness.

10th. THE *Melter of the refined Metal*. He melts the refined plates of gold, and casts them into round ingots. His fee for 100 Gold *Mohurs* is 3 *Dams*.

11th. THE *Zerrab*, cuts from round ingots, pieces of gold, silver, and copper, of the size of the coin. His fees are, for 100 Gold *Mohurs*, 21 *Dams* $1\frac{1}{4}$ *Cheetels*; for 100 silver Rupees, 53 *Dams* $8\frac{3}{4}$ *Cheetels*; and for 1000 Rupees weight of four Anna silver pieces, 28 *Dams* more. For 1000 *Dams* in copper, he takes 20 *Dams* fee; and for $\frac{1}{2}$

or.

$\frac{1}{4}$ *Dams*, 25 *Dams*; and for eights, which are called *Dumery*, 69 *Dams* for 100 *Dams* weight. It is surprising, that in *Iran* and *Turan* they cannot cut these round pieces without an anvil, made on purpose; and in *Hindustan*, the workman, without any such machine, performs this business with such exactness, that there is not the difference of a single hair.

12th. *THE Seal-engraver*. He engraves the dies of coins on steel, and such-like metals. At this day, *Mollana Aly Ahmed* of *Dehly*, who has not his equal in any country, cuts different kinds of letters in steel, in such a manner as equals the writing of the most skilful masters. He holds the rank of an *Toozkashy*, and two of his men are in the mint, each of whom has a monthly salary of 300 *dams*.

13th. *THE Sickchy*, places the round piece of metal between two dies, and, by the strength of the hammerer, both sides are stamped at one stroke. His fees are, for 100 Gold *Mohurs*, 1 *Dam* 10 *Cheetels*; for 100 silver *Rupees*, 5 *Dams* $9\frac{1}{2}$ *Cheetels*; and for 1000 silver *Rs.* weight of small pieces, 1 *Dam* and 3 *Cheetels* more; for 1000 *Dams* of copper, 3 *Dams*; for 2000 half *Dams*, or 4000 quarters, 3 *Dams* $18\frac{3}{4}$ *Cheetels*; and for 8000 eights, $10\frac{1}{2}$ *Dams*. And the *Sickchy*, out of his fees, gives one-sixth to the hammerer, for whom there is no further allowance.

14th THE *Subbah* makes the refined silver into ingots ; and for every 1000 Rupees weight, he takes 54 *Dams*.

SILVER is alloyed with lead, tin, and copper.

IN *Iran*, and *Turan*, the highest degree of fineness thereof is also called ten *Dehee*. The *Serafs* of Hindostan call the highest degree 20 *Biswahs*, and, according to the alloy, it descends in degree ; but it cannot be made less than five, and none is used baser than ten. The skilful can discover from the colour, with what the superficial part is alloyed, and, by the file and punch, is learnt the quality of the inside. They also try it by heating it in the fire, when, upon throwing it into water, blackness denotes lead, redness, copper ; a whitish-cinder colour, tin ; and according as it is more or less white, the greater or less is the proportion of silver.

The Method of refining Silver.

THEY dig a hole, and having sprinkled in it a small quantity of the ashes of field cow-dung, they fill it with the ashes of *Babool* wood ; then they moisten it, and work it up into the shape of a dish, or coppel. Into this they put the adulterated silver, together with an equal quantity of lead, after the following manner: First,

they

they put with the silver a fourth part of the lead, and, surrounding the coppel with coals, blow the fire till the metals are melted; this operation they repeat as often as is necessary: but, in most instances, four times are required. The proofs of the metal being pure, are, the brightness thereof, and its beginning to harden on the sides. When it is hardened in the middle, they sprinkle it with water, when, if a flame issues from it, it is arrived at the desired degree of fineness. And if they melt this mass again, there will be lost half a *Rutty* in every *Tolah*, or 6 *Misshahs* and 2 *Ruttees* in 100 *Tolahs*. The coppel becomes a kind of litharge, which, in the Hindostany language, they call *Kehrel*, and in Persian, *Kennch*; the use of which will be hereafter explained.

OUT of the 100 *Tolahs* of such refined silver, 5 *Misshahs* and 5 *Ruttees* are taken for the *Khalsa*, after which the Assay-master marks the mass with a stamp, that it may not be altered or exchanged.

FORMERLY, silver was also assayed by the *Bumwary*; now it is calculated after the following manner. If, by refining 100 *Tolahs* of the silver called *Shahy*, which is current in *Erah* and *Khorasan*; and the *Lary* and *Misshaly*, which are current in *Turan*, there are lost 3 *Tolahs* and one *rutty*; and from the *Narcheel Frengy* and *Roomy*, the *Mahmoodce* and *Mozuffery* of *Guzerat* and *Mulkeah*, 13 *Tolahs* and $6\frac{1}{2}$ *Misshahs* are lost, they become of the royal standard.

15th. THE *Koorfhoob*, having heated the refined filver, hammers till it has loft all fmell of the lead. His fee for the weight of 1000 Rupees is 4 *Dams* $12\frac{1}{2}$ *Cheetels*.

16th. THE *Chafneegeer*, affays the refined gold and filver, after this manner.

HAVING made two *Tolaks* of the refined gold into eight plates, he, in the fame manner as has been before defcribed, ftratifies them with faltpetre and brick-duft, and furrounds them with cow-dung, to which he fets fire. After that, having wafhed the plates, he mclts them; and if they have not loft any thing by the above operation, the gold is arrived at the greateft degree of purity. Then the Affay-mafter draws a line of it on the touch-ftone, to fatisfy himfelf and others. For affaying this quantity, he takes for his fee, one *Dam* and ten *Cheetels*.

FOR filver, he takes one *Tolah*, with a like quantity of lead, which he puts together into a bone crucible, and keeps it on the fire till the lead is all burnt. Then having fprinkled the filver with water, he hammers it till it has loft all fmell of the lead; and having again melted it in a new crucible, he weighs it, and if it has loft half a *Rutty*, it is fufficiently pure; otherwife he melts it again till it comes to that degree. And for affaying that quantity, his fee is 3 *Dams* $4\frac{1}{2}$ *Cheetels*.

17th. *NEERAREAH*. The *Khal Khulafs*, or *Selony*, being collected together, he washes two seers of it, and whatever gold there may be amongst it, from its weight, settles to the bottom. This washed earth, in the Hindostany language, is called *Kookrah*, and it also contains some gold; for the recovery of which directions shall hereafter be given.

To every seer of the above-mentioned adulterated sediment, they add six *Alshahs* of quick-silver, which, being rubbed together, the quick-silver attracts the gold to it; and this *Amalgama* being put into a glass retort, they place it on a fire, and separate the gold from the quick-silver.

THE *Neerareah*, for refining this quantity of earth, takes for his fee 20 *Dams* and 2 *Cheetels*.

The Process of Kookerahi.

THEY mix with it an equal quantity of *Poonher*; then having prepared a paste of *Reffy* and cow-dung, they break the first composition into pieces, and mixing it with the paste, work it up into balls of two seers weight, which they dry on a cloth.

The Process of Pancher.

They make a hole in the earth sufficiently large to contain a maund of lead, with six fingers of the afflic of *Bah* wood laid over it. Then they cover it with charcoal, and melt the lead. After that, having removed the coals, they place over the hole a curved plate of clay, and closing up the hollow hole, they cover the vent with brick, which they remove frequently, to learn the state of the lead. When the afflic have soaked up all the lead, there will be four *Mj* *hale* of filice mixed with them. These afflic then cool in water; and the name of this composition is *Pancher*. Out of a maund of lead, two feet are burnt, and it is increased by four feet of afflic; so that the weight of the whole mass will be one maund and two feet.

Riccy, is a kind of aqua-fortis, made from soap-afflic and salt-petre earth.

HAVING explained the process of *Pancher*, I return to finish the process of *Kichersh*.

They make an earthen vessel with a narrow neck, and large belly, half a cubit in height, perforated at the bottom, and containing an oven.

THEN,

kind of litharge, called *Kehzel*, from which lead and copper are obtained, as will be hereafter explained.

The Method of separating Gold from Silver.

THE mixture they melt six times, thrice with copper, and thrice with Hepar sulphur, called, in the Hindostany language, *Chakheea*.

FOR each *Telak* of that mixture, are required one *Maslah* of copper, and two *Maslahs* and two *Rutees* of Hepar sulphur.

FIRST, they melt it with the copper, and then with the Hepar sulphur.

IF the mixture be of 100 *Telaks* weight, they first melt it with 50 *Maslahs* of copper, and then twice again, with 25 *Maslahs* each time: And the operation with the Hepar sulphur, is repeated in the same manner.

THE following is the manner of melting it: The mixture of gold and silver being made into small grains, they mix with it 50 *Maslahs* of copper, and melt them together in a crucible. They have near at hand a vessel full of cold water, on the surface of which is laid a bundle of straw, upon which they pour the melted metal, and stir it with a stick, to hinder it from forming into a mass.

mafs. Then having again melted thofe grains, with the remaining copper, in a crucible, they fet it to cool in the fhade. And, for every *Tolah* of this mixture, two *Mafshahs* and two *Ruttces* of Hepar fulphur are ufed; fo that 100 *Tolahs* require 6 *Chattacks* (*c*).

WHEN it has been thrice melted in this manner, there appears on the furface a whitifh kind of afhes, which is the filver. This is taken off and kept feparate; and its procefs fhall hereafter be related.

WHEN the mixture of gold and filver has been thus melted fix times with the copper and the Hepar fulphur, it is called, in the dialect of Punjab, *Kyrl*; and in the city of Dehly, *Pinjer*. If in the above mixture there was a large proportion of gold, it will turn out $6\frac{1}{2}$ *Banny*; but it often happens that this *Pinjer* turns out only 4 or 5 *Banny*.

IN order to refine this gold, one of the following methods muft be ufed: Either they mix 50 *Tolahs* of this with 400 *Tolahs* of pure gold, and refine it according to the *Selony* procefs; or elfe they ufe the *Alony* procefs.

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(*c*) A *chattack* is the fixteenth part of a feer, forty of which make a maund, commonly reckoned equal to 76 lb. Avoirdupoife weight.

The Process of Alloy.

Two parts of field cow-dung, and one part of saltpetre earth, are used after this manner.

HAVING cast the above said *Pigze* into ingots, they make it into plates, every one of which must not be less than 12 *Tolsh*, but a little broader than those directed in the *Selvy* process. Then having anointed them with *Syzone* oil, they spread them over with the mixture of cow-dung and saltpetre earth, and then give them a gentle fire. This operation they repeat three or four times, and, if they want the metal to be very pure, they repeat the process till it comes up to 9 *Bany*. The ashes thereof are also collected, being a kind of *Kerkel*.

The Method of extracting the Silver from the Ashes.

WHATEVER ashes and dross have been collected, both before and after the process of *Alloy*, being mixed with an equal quantity of pure lead, they put them into a crucible, and keep it on the fire for three hours. When the metal is cold, they refine it according to the process described under the article *Sellak*, and the ashes thereof is also *Kerkel*. The *Selvy* is also applied to other uses, well known to those conversant in the business.

18th. THE *Puniwar*, having melted the *Kerhel*, separates the silver from the copper; and his fee for every *Tolah* of silver, is one *Dam* $12\frac{1}{2}$ *Cheetels*. And he gladly gives 300 *Dams* per month to the *Dewan*.

HIS business is this: Having broken the *Kerhel* into small grains, he adds to every maund thereof $1\frac{1}{2}$ seers of *Tincar*, and 3 seers of soap ashes, and kneads them together. After which, having put a seer of this into the vessel described in the process of *Kookerah*, he melts it, when lead mixed with silver is collected in the pit, and afterwards refined by the process of *Subhak*. And the lead which separates from this, together with the ashes, are *Peonher*.

19th. THE *Pykar*, buys the *Selony* and *Kerhel* from the goldsmiths of the city, and carries them to the mint to be melted, and gains for himself the gold and silver thereof. For one maund of *Selony* he gives 17 *Dams*, and for one maund of *Kerhel*, 14 *Dams* to the *Khalfah*.

20th. *Neechewecwalah*. He brings old silver coins, which are mixed with copper to be melted; and from 100 *Tolahs* of silver, $3\frac{1}{2}$ Rupees go to the *Dewan*. And when the silver is again coined into Rupees, he pays another duty.


21st. *Khajshu*. He carries away to his own house the sweepings of the mint, by the washing of which he gains a profit; and every month he gives $12\frac{1}{2}$ Rupees to the state.

AND, in like manner, all the officers of the mint; every month, out of every 100 *Dams*, pay 3 *Dams* to the state.

Some Account of the Immortal Coins.

As through the attention of his majesty, gold and silver were brought to the greatest degree of purity; in like manner, the form of the coin was also improved: a few particulars of which shall here be given.

Gold Coins.

Sehenseli  is a coin of a circular form, weighing 101 *Tolaks*, 9 *Mashahs* and 7 *Ruttees*, in value 100 *Laal Filaly Mohurs*. On the field of one side is engraved the name of his majesty; and on the five arches in the border,

السَّالْطَانُ الْأَعْظَمُ الْخَاتَمَانِ الْمَعْظَمِ خَلَّدَ اللَّهُ تَعَالَى مَلِكُهُ وَوَسْطَانُهُ ضَرْبُ دَارِ الْخِلَافَةِ أَكْرَهُ

“The great King—the glorious Emperor—may God perpetuate his kingdom and his reign—struck at the capital Agra.”

ON the field of the reverse, the Creed, and this verse of the Koran :

اللّٰهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حَاسَبٍ

“God is bountiful unto whom he pleaseth without measure !”
And on the border thereof,

ابوبكر، عمر، عثمان، علي

Abubecre—Omur—Osman—Aly.

THE above is what was first cut on the dies by *Mollana Muhfood*, seal-engraver ; after which, *Mollana Aly Ahmed* made the following additions. On one side,

افضل الدينار يتقنه الرجل وينفعه على اصحابه في سبيل الله

“The best coin is that which is employed in supplying men with
“the necessities of life, and that benefits the companions in the
“road of God.”——And on the reverse,

السلطان العالي الخليفة المتعالي خلد الله تعالى ملكه وسلطانه زايد عدله واحسانه

“The Sublime Monarch !—the most exalted Khalif !—May God
“perpetuate his kingdom and his reign ! and encrease his justice
“and righteousness !”

AFTERWARDS all the above were laid aside, and two Tetraſtiches of the king of poets, *Sheikh Fizee*, were substituted in their stead.

ON the border of one side is this Tetraſtich.

خورشید که هفت بحر از او کوهر یافت

“ The sun from whom the seven ſeas obtain pearls.

سنگ سیاه از پرتو آن جوهر یافت

“ The black ſtone from his rays obtains a jewel.

کان از نظر تربیت او زر یافت

“ The mine, from the correcting influence of his beams obtains gold.

و آن زر شرف از سکه شاه اکبر یافت

“ And that gold is ennobled by the impreſſion of Shah Akber.”—

And on the field :

الله اکبر جل جلاله

“ God is greateſt—mighty is his glory.”

ON the border of the reverſe is the following Tetraſtich:

این سکه که پیرایه امید بود

“ This coin, which is the garment of hope,

بانتش دوام و نام جاوید بود

“ Carries an everlaſting impreſſion and immortal name.”

سیاهی سعادتش همین سکه بهر

“ Its fortunate front bears this, ſufficient for ages,

یک

یک دُرّه نظر کرده خورشید بود

“ That the sun (*f*) has cast a glimpse upon it.”

AND on the field is writtch the date of the month and year.

AND of the same name, form, and impressiön, is a coin weighing
91 *Tolabs* 8 *Masfahs*, in value 100 round *Mohurs*.

Rehefs رهس is the half of both the above; and it is also some-
times made of a square form. On one side it has the same impres-
sion as the *Sehensfeh*; and on the reverse this teträstich of the king
of poets :

این نقد روان گنج شاهنشاهی

“ This current coin, the royal treasure,

با کوب اقبال کند همراهی

“ accompanies the star of good fortune.

خورشید به پروردش زان رو که بدر

“ The sun nourishes it for this cause, that, to eternity,

یا بدشرف از سکه اکبرشاهی

“ it may be ennobled by the impressiön of *Akber Shah*.”

Atemah اتمه the fourth of a *Sehensfeh*, is of a square-circular form, bearing the same impresson as that of 100 *Mohurs*. And some of them have this tetraslich of the king of poets :

این سکه که دست بخت را زیور باد

“ Let this coin adorn the hand of the fortunate.

پیرایه نه سپهر و هفت اختر باد

“ Let it be the ornament of the nine heavens, and seven stars.

زرتین نقدیست کار از و چون زر باد

“ It is a golden coin ; let its effects be propitious.

در دهر روان بنام شاه اکبر باد

“ Let it be current for ages, through the name of *Shah Akber*.”

AND on the reverse the tetraslich before mentioned.

Binfet بنفت is of the same form as the *Atemah*, and the fifth of the *Sehensfeh*; and there are also of this name the 8th, 10th, 20th, and 25th parts of a *Sehensfeh*.

Fugul فُگُل of a square form, is the 50th part of a *Sehensfeh*, being in value two *Laal Jilaly Mohurs*.

Geerd گرو in value and weight is equal to two round *Mohurs*.—

On one side is,

الله اکبر

“ God is greatest. ”

And on the reverse.

یا معین

“ O, Defender! ”

Aftaby آفتابی of a round form, weighs 1 *Tolah* 2 *Mashtahs* $4\frac{3}{4}$ *Ruttees*, the value 12 Rupees.

On one side is,

الله اکبر جل جلاله

“ God is greatest—mighty is his glory.”

AND on the reverse the month and year, and place where it was struck.

Ilahee الهی is round, in weight 12 *Mashtahs* $13\frac{1}{4}$ *Ruttee*, with the same impression as the *Aftaby*, and is in value 12 Rupees.

Laal Filahy لعل جلالی is of a square form, in weight and value the same as the *Ilahee*.

On one side,

الله أكبر

“ God is greatest.”

And on the reverse,

جل جلاله

“ Mighty is his glory.”

Adel Gootkeh عدل گوتکه is of a round form, weighing 11 *Mashtahs*, in value 9 Rupees.

On one side,

الله أكبر

“ God is greatest.”

And on the reverse,

یا مدین

“ O, Defender ! ”

Mohur مهر is of a round form, and in weight and value the same as the *Adel Gootkah*; but it bears a different impression.

Mehraby محرابی its weight, value, and impression, are the same as the round *Mohur*.

Moiceny معینہ is sometimes made square, and sometimes of a round form, in weight and value the same as the *Laal Jilaly*; impressed with,

“ O, Defender ! ”

Chargosheh چهار گوشه is of the same weight and impression as the *Astaby*.

Geerd گرد is the half of the *Ilahee*, and bears the same impression.

Dehn دهن is the half of the *Laal Jilaly*.

Seleemy سلیمی is the half of the *Adel Goothch*.

Reby ربی is the fourth of the *Astaby*.

Mum من is the fourth of the *Ilahee* and of the *Jilaly*.

Nisfy Seleemy نصفی سلیمی is the fifth of the *Adel Goothch*.

Punj پنج is the fifth of the *Ilahee*.

Pandow پاندو is the fifth of the *Laal Jilaly*; marked on one side with a tulip, and on the other with a wild rose.

ALTHOUGH the market price is sometimes more or less than 40 *dams*, yet this value is always set upon it in comparative calculations.

Filaleh جال is of a square form. It made its first appearance under this reign, and has the same impresson and weight as the *Rupeah*.

Durb درب is the half of a *Filaleh*.

Chern چرن is the fourth of a *Filaleh*.

Pandow پاندو is the fifth of a *Filaleh*.

Afhet افهت is the eighth of a *Filaleh*.

De-fa دفا is the tenth of a *Filaleh*.

Kala کالا is the sixteenth of a *Filaleh*.

Sookhy سوکھی is the twentieth of a *Filaleh*.

AND there are also such small divisions of a Rupee, but of a round form.

COPPER COINS.

Dam دام is a copper coin, in weight 5 *Tanks*, or 1 *Tolah* 8 *Mashahs* and 7 *Ruttees*, in value the 40th part of a Rupee. Formerly

this coin was called *Pysali* پیسہ and also *Behlooly* بهلولی now it is issued under this name. On one side is stamped the place where it was struck; and on the reverse, the month and year. Accomptants suppose the *Dam* to be divided into twenty-five parts, each of which they call a *Cheetel* چیتل and use them in calculations.

Adheleh ادھیله is half of a *Dam*.

Powlah پاول the fourth.

Dumree درمی the eighth.

IN the beginning of this incomparable reign, gold was coined in many parts of the kingdom in the royal name; now none are struck excepting at the four following places: First, the capital Agra: 2d, Bengal: 3d, Ahmedabad, in Gujerat: 4th, Cabul. Silver and copper, besides being coined at the four above-mentioned places, are also struck in ten other cities, viz. Illhabas, Agra, Owjain, Surat, Dehly, Patna, Cashmeer, Lahoor, Multan, and Tandah. And in the following twenty-eight places, only copper, viz. Ajmeer, Owedh, Attock, Allore, Badawur, Benaris, Behker, Behreh, Putten, Jownpoor, Jalendehr, Seharungpoor, Sarungpoor, Sembehl, Kennaje, Rehntore, Herdewar, Hiffar Feerozeh, Calpee, Gualiar, Goruckpoor, Kelonwer, Luckhnow, Mundow, Nagore, Sirkind, Seelhoote, and Serownj.

A GREAT deal of traffic is carried on in this flourishing country in *Mohurs*, as well as in *Rupees* and *Dams*.

THE first time that the reins of government were in the hands of Rajah Tudermull, his majesty gave currency to four kinds of *Mohurs*: 1st, the *Laal Jilaly*, weighing one *Tolah* $13\frac{3}{4}$ *Ruttees*, which was of the greatest degree of fineness, and in value 400 *Dams*. 2d, the *Mohur*, which in the beginning of this reign they had made of the weight of 11 *Masnahs*, and it passed current under three degrees. When of full weight, its value was 360 *Dams*; and if after a time there was worn away the weight of three grains of rice, they still accounted it of the first degree, and made no difference between them. What was deficient from four to six of such grains, they made of the second degree, and its value was 355 *Dams*. And if from six to nine grains were lost, it was then reckoned of the third degree, and its value was 350 *Dams*. And whatever was of shorter weight than the latter, was received as bullion.

RUPEES were also current after three degrees: 1st, the square Rupee of pure silver, $12\frac{1}{2}$ *Masnahs* in weight, which they called *Jilaly*, in value 40 *dams*. And the old round Rupee of *Ahber Shah*, which when of full weight and until one *Ruttee* short weight, was valued at 39 *dams*. That which was two *Ruttees* deficient was rated at 38 *dams*, and whatever was of shorter weight than this was received as bullion.

AGAIN, on the 11th of the month *Meher*, and in the 29th year of the reign, *Azededdowlah Emeer Fattahullah Sheerazy*, coming at the head of affairs, the royal orders were issued, that on the *Mohurs*, as far as 3 grains, and on the *Rupees*, as far as 6 grains short weight, no account should be taken, but that they should be reckoned of full weight; and that whatever were more deficient, the excess should be taken: And that after 9 grains deficiency, they should not be accounted of the same kind. According to this regulation, a *Mohur* that was one *Rutty* deficient, was worth 355 *Dams*, and something more; and the value of one *Rutty* of coined gold, they calculated at 4 *Dams*, and something less. According to the regulations of Tudermull, for the deficiency of one *Rutty* they took five *Dams*; and for whatever was deficient as far as three grains and a half, they made no further account; but upon a deficiency of $1\frac{1}{2}$ *Rutty*, they took 10 *Dams* short weight; and even exacted this deficiency from those that were not come up to that limit. According to this latter regulation, by taking something less than 6 *Dams*, the value of the third degree becomes 353 *Dams*, and something more. Also the round *Rupee*, which, although there be no difference between it and the *Filaly*, either in weight or fineness, they had estimated at one *Dam* less, was now fixed at 40 *Dams*, until one *Rutty* short of weight. And 2 *Rutties* short of weight, which before they reckoned two *Dams*, is hereby made one *Dam*, and something more.

WHEN

WHEN Azededdowlah was sent to Kandeas, Rajah Tudermull made the price of Gold *Mohurs* to be estimated in Rupees ; and the deficiency on the *Mohurs* and Rupees, from his obstinate disposition, he again fixed at the old rates.

WHEN Kulij Khan came to the head of affairs, he confirmed what the Rajah had done, excepting that the short-weight *Mohurs*, upon which the Rajah exacted 5 *Dams*, he caused to be estimated in receipts and payments at 10 *Dams* deficiency ; and as far as $1\frac{1}{4}$ *Rutty* 20 *Dams*, and whatever were more deficient than $1\frac{1}{2}$ *Rutty*, to be reckoned as bullion.

THE king's mind being at this time occupied by a multiplicity of affairs, he paid little attention to this business, till, after having received some intimation of the matter, he, on the 26th of the month *Behmen*, and the 36th year of his reign, adopted another mode. He ordered that the *Mohur* of three grains, and the Rupee that was six grains deficient, should no longer be reckoned of full weight. And this regulation was the only effectual method that could have been taken for shortening the hands of mean mercenary wretches ; because that if the officers of the mint coined money of such deficiency in weight, or the treasurers reduced the coins of full weight to this quantity of deficiency, there was no remedy. And also shameless thievish people clipt the coin ; and *Mohurs* deficient three grains, they reduced to six grains deficiency ; and those of six

V O L. I. grains,

grains, they made nine grains deficient. Thus, by increasing the deficiency of the coin, they defrauded the state of a great deal of gold.

By the command of his majesty, they made grains of agate, which were ordered to be used in weighing: And during the same month and year many other efforts were exerted. It was also ordered, that the treasurers and the collectors of the revenues should not demand any particular species of coin from the *Ryotts*; but that whatever was the deficiency in weight or standard, should be taken exactly, according to the present rate, and no more.

Of Dirhems and Dinars.

HAVING given some account of the immortal coins, I shall here add a few particulars regarding these two pieces of money.

Dirhem, which they also call *Dirham*, is a silver coin. Originally it was of the shape of a date stone: in the *Khalifat* of *Omar*, it was changed into a round form; and in the time of *Zobier*, it was impressed with the words *Allah* (God) and *Berket* (Blessing).—*Hejaj* impressed it with the *Soorah Ehlilafs*, (*g*) and some say that he stamped his own name on it. Others assert, that the first person who stamped an impression on *Dirhems* was *Omar*. According to
others,

(*g*) The 112th chapter of the Koran.

others in the time of *Abdalmalek Merwan*, Greek *Dirhems*, and those of the *Khofroes*, and of *Himar* were in use, and at his command *Hejaj Yusuf* struck *Dirhems*. Some say that *Hejaj* refined the base *Dirhems*, and stamped on them *Allah Ahd* (God is single) and *Allah Samed* (God is eternal) and these were called the abominated *Dirhems*, because the sacred name was thereby exposed to the touch of unclean persons. And afterwards, *Omar Ebn Hobeerah*, coined in *Erak Dirhems* like those of *Hejaj*. Then *Khaled Ebn Abdallah Kaphery*, who was governor of *Erak* improved them. And after that *Yusef Omar*, brought them to the highest degree of purity.

AGAIN it is said that *Massaeb Ebn Zobier* was the first person who stamped *Dirhems* and, there are different accounts of their weights, some saying that they were of 10, or 9, or 6, or 5 *Mishkals*, and others relate that they were of 20 *Keerats* 12 *Keerats* and 10 *Keerats* weight, and that *Omar*, took a *Dirhem* of each kind and formed a coin of 14 *Keerats*, being the third part of the aggregate sum.

It is likewise said that in the time of *Omar*, there were current several kinds of *Dirhems* of 8 *dangees* which they called *Beghaly* after *Rafs Beghal* who was the assay master, and who struck *Dirhems* by the command of *Omar*. Others say that they are called *Beghaly* from a town of that name: And that the *Dirhems* of 4 *Dangs* called *Tebry*, those of 3 *Dangs* called *Mughreby*, and those of one *Dang*, named *Yemeny*, were formed into one coin.

Fazel Khojendy says that in former times *Dirhems*, were of two kinds, 8 *Dangees*, and 6 *Dangees*.

2 <i>Helbeh</i>	} make one {	<i>Teffuj</i> .
2 <i>Teffuj</i>		<i>Keerat</i> .
2 <i>Keerats</i>		<i>Dang</i> .

DINAR.

Is a gold coin weighing one *Miskal*, which is equal to one and three seventh of a *Dirhem*.

12 <i>Zerrahs</i>	} make one {	<i>Kitmeer</i> .
6 <i>Kitmeers</i>		<i>Nekcer</i> .
6 <i>Nekcers</i>		<i>Feteel</i> .
6 <i>Feteels</i>		<i>Fuls</i> .
12 <i>Fuls</i>		Mustard seed.
6 Mustard seeds		Barley corn.
2 Barley corns		<i>Helbeh</i> .
2 <i>Helbehs</i>		<i>Teffuj</i> .
4 <i>Teffuj</i>		<i>Dang</i> .
6 <i>Dangs</i>		<i>Miskal</i> .

AND according to this calculation a *Miskal* is 96 Barley corns.

Miskal, is a weight used in weighing gold; and it is also the name of a coin. From the ancient records of some monastries it appears, that

that the greek *Miskal* has been for a long time difused, and that it was two *Keerats* less in weight than this. Also the greek *Dirhems*, are different from the others, being $1\frac{1}{2}$ *Dang* less in weight.

An account of the profit which merchants gain by bringing gold, silver and copper to the mint.

THE following is the value of a round gold *Mohur* in bullion.

DEGREE of fineness of the gold bullion.					QUANTITY thereof given for a round gold <i>Mohur</i> weigh- ing 11 <i>Mashtahs</i> .			
					<i>Tolahs</i>	<i>Mashtahs</i>	<i>Ruttees</i>	
10	<i>Banny</i>	-	-	-	1	—	0	0
$9\frac{3}{4}$	<i>Banny</i>	-	-	-	1	—	0	2
$9\frac{1}{2}$	<i>Banny</i>	-	-	-	1	—	0	4
$9\frac{1}{4}$	<i>Banny</i>	-	-	-	1	—	0	6
9	<i>Banny</i>	-	-	-	1	—	1	0

AND after this rate upon each *Banny* alloy, they take one *Mashtah* more than the weight of the *Mohur*.

EXAMPLE.

THE Merchant buys for 100 *Laal Jilaly Mohurs*, a number of gold *Huns* weighing 130 *Tolah*, 2 *Mashtah*, and 5 *Banny*, and of $8\frac{1}{2}$ *Banny* fine-

nefs. Out of this quantity of gold 22 *Telaks*, 9 *Majlaks*, and $7\frac{1}{2}$ *Rattors*, are burnt in the fire, and mix with the *Khak Khelafs*; and there will remain 107 *Telaks*, 4 *Majlaks*, 1—1-8th *Ratty* of pure gold, which is coined into 105 *Jelak Mohars*, and leave a remainder of about $\frac{1}{2}$ a *Telak* of gold, the value of which is 4 *Rupers*. From the *Khak Khelafs* are recovered 2 *Telaks* 11 *Majlaks* and $\frac{1}{2}$ *Rattors* of gold; and 11 *Telaks*, 11 *Majlaks* and $4\frac{1}{2}$ *Rattors* of silver, the value of which gold and silver is 35 *Rupers*, 22 *Dams*. So that the aforesaid gold produce altogether 105 *Mohars*, 39 *Rupers*, and 22 *Dams*; out of which sum are to be deducted the following charges:

	Rs.	Ds.	Cs.
For the workmen as before related	-	-	2 18 12 $\frac{1}{2}$
For articles used in refining the metal viz.	Rs.	Ds.	Cs.
<i>Oupelak</i>	-	-	0 26 16 $\frac{1}{2}$
<i>Schony</i>	-	-	0 4 20
Water	-	-	0 1 10
Quicksilver	-	-	0 11 5
			<hr/> 1 4 1 $\frac{1}{2}$
For the <i>Khak Khelafs</i> , viz.			
Charcoal	-	-	0 21 7 $\frac{1}{2}$
Lead	-	-	3 22 2 $\frac{1}{2}$
			<hr/> 4 4 6 $\frac{1}{2}$
			<hr/> 7 26 20 $\frac{1}{2}$
Duty to the state at 6 Rs. per Cent.	-		6 10 12 $\frac{1}{2}$
			<hr/> 13 37 8
			BUT

BUT if the aforefaid gold is bought by the *Khalfah*, thefe charges are defrayed by the *Dawam*; and the Merchant, in exchange for his gold, receives 100 *Laal Jihaly Mohurs* and a profit of 12 Rupees, 27 *Dams*, $3\frac{1}{2}$ *Chetels*. The remaining 5 *Mohurs*, 12 Rupees, 27 *Dams*, $13\frac{1}{2}$ *Chetels* are received into the *Khalfah*.

IT ought to be known, that altho' Merchants bring gold into Hindoftan, yet in the fouthern mountainous parts of this empire, there is found a great quantity of this metal, and likewise in Tibet; moreover the fands of the Ganges, thofe of the Scind, and feveral other Rivers of thefe kingdoms are mixed with gold, which may be obtained by the Selony procefs; however, the labour and expence greatly exceed the profit.

SILVER.

Nine hundred and fixty nine *Tolaks*, nine *Mafshahs*, and four *Ruttees*, of pure filver are purchafed for nine hundred and fifty Rupees, reckoning one *Tolah* and two *Ruttees* for every Rupee.

OUT of this quantity, 5 *Tolaks* $4\frac{3}{4}$ *Ruttees* are burnt in cafting the ingots, and there are produced 1006 Rupees, with a remainder of 27 *Dams* $12\frac{1}{2}$ *Chetels*.

CHARGES,

Rs. Ds. Cs.

Weighman.	-	-	-	0	5	7 $\frac{1}{2}$			
<i>Chafnager</i>	-	-	-	0	3	4 $\frac{1}{2}$			
Melter	-	-	-	0	6	12 $\frac{1}{2}$			
<i>Zerrab</i>	-	-	-	2	1	0			
<i>Sichhy</i>	-	-	-	0	6	12 $\frac{1}{2}$			
<hr/>							2	22	12
Articles used in refining viz.									
Charcoal.	-	-	-	0	10	0			
Water.	-	-	-	0	0	15			
<hr/>							0	10	15
Duties to the Dewan.	-	-	-	-	-	-	50	13	0
<hr/>									
							53	6	2

THE merchant receives 950 Rupees in exchange for the silver, and 3 Rupees, 21 *Dam*, 10 $\frac{1}{2}$ *Chetel* for his profit. If he refines the silver at his own house, his profit will be much greater.

Or the silver called *Lary Shahy* and *Mishahy*, for one Rupee are bought 1 *Tolah* 4 *Ruttees*; so that the sum of 950 Rupees purchases 989 *Tolahs* and 9 *Mashahs* thereof. Out of which 14 *Tolahs*, 9 *Mashahs* 1 *Ruttee* are burnt in the *Subhakee* process, being at the rate of 1 $\frac{1}{2}$ *Tolah* in 100 *Tolahs*. And in making the ingots, there will be lost in the fire 4 *Tolahs*, 10 *Mashahs* and 3 *Ruttees*. There are coined 1012 Rupees, and from the *Khak Khelafs* 3 $\frac{1}{2}$ Rupees more are recovered.

CHARGES.

CHARGES.

						Rs.	Ds.	Chs.
Weighman	-	-	-	0	5	8		
Subbaly	-	-	-	2	0	19		
Koorshoob	-	-	-	0	0	19		
Chafszneeger	-	-	-	0	3	4		
Melter	-	-	-	0	6	12 $\frac{1}{2}$		
Zirrab	-	-	-	2	1	0		
Sickchy	-	-	-	0	6	12 $\frac{1}{2}$		
							4.	28 0
Articles used in refining, viz.								
Lead	-	-	-	5	11	0		
Charcoal	-	-	-	0	10	0		
Water	-	-	-	0	0	12 $\frac{1}{2}$		
							5	21 12 $\frac{1}{2}$
Duties to the state	-	-	-				50	24 0
							60	33 12 $\frac{1}{2}$

IN exchange for the silver, the merchant receives 950 Rupees, and has 4 Rupees and 29 *Dams* for his profit.

COPPER.

A MAUND of copper is purchased for 1044 *Dam*, at the rate of 26 *Dam* 2 $\frac{1}{2}$ *Chetel* per *seer*.

V O L. I.

O U T

Out of this quantity one *feer* is burnt, and there are coined 1170 *Dams*, reckoning 30 *Dams* for every *feer*. The merchant has out of this sum a profit of 18 *Dams* 19 *Cheestels*; 33 *Dams* 10 *Cheestels* go to the workmen. And the charges for articles expended in the coinage are,

					R.	D.	Ch.
Charcoal	-	-	-	-	0	13	8
Water	-	-	-	-	0	1	0
Clay	-	-	-	-	0	1	0
							<hr/> 0 15 8
Duties to the state	-	-	-	-	1	19	0
							<hr/> 1 13 8

Of the Production of Metals.

METALS are formed of vapour and exhalation, which is to be particularly learnt from books of philosophy.

METALS are seven in number, viz. gold, silver, *Roohtootea*, (*h*) copper, tin, iron, and lead.

AND there are formed compositions of the above metals which are used by jewellers, braziers, and others.

OF

(*h*) A kind of native pewter.

OF this number is Sefaid Ru, which the natives of Hindostan call Kansch; and it is a composition of four seers of copper, and one seer of tin melted together.

ROWEE is made of four seers of copper, and $1\frac{1}{2}$ seer of lead; and this is called in Hindostan, Buhngar.

BERINJ (brass), in Hindostany, Peetel, is of three kinds: One kind is malleable without being heated in the fire, and it is made of two seers of copper and one seer and a half of Roohtootca: The other kind is not malleable, and it is used in casting. This is composed of two seers of copper and one seer and a half of Roohtootca.

SEEM SUCKHTEH, is composed of silver, lead, and copper. It is of a deep colour, and very bright, and is used in silvering.

HUFT JOASH. Where Roohtootca is not to be had, this is made of the other six metals. Some call this Talceekoon; and others take this to be a fictitious kind of copper.

USHT DAHT, is a composition of eight ingredients, viz. the six metals above mentioned, together with Roohtootca and Kansch.

COWELPUTTER, which is composed of two seers of Sefaid Ru, and one seer of copper, is a very elegant and beautiful composition. It is an invention of his present majesty.

Of the specific Gravities of Metals.

ALL metals are compounded of vapour and exhalations, which are formed of the four elements: consequently, that mixture, wherein there are abundance of fire and air, will be comparatively lighter than those which abound with watery and earthy particles. So that cubes of equal sizes of each kind of metal will differ from one another in weight, in the following degrees.

Gold	-	-	-	100	Iron	-	-	-	40
Quicksilver	-	-	-	71	Copper	-	-	-	45
Lead	-	-	-	59	Brass	-	-	-	45
Tin	-	-	-	38	Rowce	-	-	-	} 46
Silver	-	-	-	54	Sefaid Ru	-	-	-	

And this is called the specific difference.

SOME calculate with water after the following manner:

THEY fill a vessel with water, and put into it, separately, 100 Miskals of each kind of metal, and from the quantities of water thrown out upon the introduction of the metals, are found the specific differences between them. That metal which retains the largest quantity of water in the vessel is the heaviest; and, on the contrary, that which ejects the greatest quantity is the lightest.

THUS

Thus the ejected water of the before-mentioned silver will be $9\frac{1}{4}$ Miskals, and the gold will throw out $5\frac{1}{4}$ Miskals. And when the quantity of water ejected is subtracted from the weight of the metal in air, the remainder is the hydrostatic weight.

THE scales of the air balance are both suspended in air: Those of the hydrostatic one are on the surface of the water; when, whichever of the two bodies placed thereon is specifically heaviest, will quickly make the other kick the beam. And if one of the scales be placed on the surface of the water; and the other in the air, the scale which is in the air will inevitably sink lowest; because the air being rarer than the water, cannot support its scale.

IF the water ejected be less than the weight of the body immersed, that body will sink in water; and if the water exceeds the body in weight, it will float on its surface; but if the water and the body are of equal weights, it will sink till its surface comes even with that of the water.

FOR the further illustration hercof, Abu Rihan Al Birouni (*i*) has left us the three following Tables.

T A B L E I.

(*i*) Abu Rihan, surnamed "Ab Khovarezmi al Birouni," was a native of the city of Biroun, situated in the province of Khovarezmi, and not that in India, as some have written. He was an excellent astronomer, and travelled into India for the space of forty years. He was a contemporary of the famous Abu Sina (vulgarly called Avicenna) with whom he had frequent contests, and in which he was generally too much for his adversary.

The

T A B L E I.

THE quantity of water ejected upon the introduction of 100 Miskals of the following metals &c.

				<i>Miskals.</i>	<i>Duwaneks.</i>	<i>Teffujes.</i>
Gold	-	-	-	5	1	2
Quicksilver	-	-	-	7	2	1
Lead	-	-	-	8	5	8
Silver	-	-	-	9	4	1
<i>Sefaid Ru</i>	-	-	-	11	2	8
Copper	-	-	-	11	3	8
Brass	-	-	-	11	4	8
Iron	-	-	-	12	5	2
Tin	-	-	-	13	4	8
Sapphire	-	-	-	25	1	2
Amethyst	-	-	-	26	8	8
Ruby	-	-	-	27	5	2
Emerald	-	-	-	36	2	8
Pearl	-	-	-	37	1	8
Lapis lazuli	-	-	-	38	3	8
Cornelian	-	-	-	39	8	8
Amber	-	-	-	39	3	8
Crystal	-	-	-	40	8	8

TABLE II.

The most famous of his works, is a complete system of geography, intitled, "Canun al Maffaudi," which he dedicated to Sultan Maffaud the Gaznvide. This work is often quoted by Abulfeda and Abulmoal. He afterwards published the Theory of the fixed Stars, intitled, "Tashim fi tangim." A. H. 421. or A. D. 1029.

Vide D'Herbelot's *Bibliothèque Orientale*. Pages 21 and 32.

T A B L E II.

THE weight in water of the following metals &c, when they weigh
100 miskals in air.

	<i>Miskals.</i>	<i>Duwaneks.</i>	<i>Teffujes.</i>
Gold	95.	4.	2.
Quicksilver	92	8	3
Lead	91	1	8
Silver	90.	1	8
Sefaid Ru	88.	4.	8.
Copper	88	3.	8
Brass	88	2	8.
Iron	87	8.	2.
Tin	86.	2.	8.
Sapphire	74.	4.	2.
Amethyst	74.	8	8.
Ruby	72	8	2.
Emerald.	68	4.	8.
Pearl	62	5	8.
Lapis lazuli.	61	3	8.
Cornelian	61	8	8
Amber	60	3	8.
Chrystal	60.	8.	8.

T A B L E III.

THE weight of the following metals &c, in air when they equal in bulk 100 Miskals of gold.

	<i>Miskals.</i>	<i>Duwaneks.</i>	<i>Teffujes.</i>
Gold	100	0	0
Quicksilver	71	1	1
Lead	59	2	2
Silver	54	8	8
Sefaid Ru	46	2	8
Copper	45	3	8
Brass	45	8	5
Iron	40	3	3
Tin	38	2	2
Sapphire	94	8	8
Amethyst	94	8	3
Ruby	90	2	3
Emerald	69	3	8
Pearl	67	5	2
Lapis lazuli	65	3	2
Cornelian	64	4	2
Amber	64	3	1
Chrystal	63	8	8

The Haram, or Seraglio.

THERE is in general great inconvenience arising from a number of women; but his majesty, out of the abundance of his wisdom and prudence, has made it subservient to public advantage; for by contracting marriages with the daughters of the princes of Hindostan and of other contries, he secures himself against insurrections at home, and forms powerful alliances abroad.

THE Haram is an enclosure of such an immense extent, as to contain a separate room for every one of the women, whose number exceeds five thousand. They are divided into companies, and a proper employment is assigned to each individual. Over each of these companies a woman is appointed Darogha. And one is selected for the command of the whole, in order that the affairs of the Haram may be conducted with the same regularity and good government as the other departments of the state.

EVERY one receives a salary equal to her merit. The pen cannot measure the extent of the emperor's largesses; but here shall be given some account of the monthly stipend of each. The ladies of the first quality receive from one thousand six hundred and ten Rupees, down to one thousand and twenty-eight Rupees. Some of the principal servants of the presence have from fifty-one down to twenty Rupees; and others are paid from two Rupees up to forty.

AT the grand gate is stationed a Mufshreff, to take account of the receipts and expenditures of the Haram in ready money and in goods.

WHENEVER any of this multitude of women want any thing, they apply to the treasurer of the Haram, who, according to their monthly stipend, sends a memorandum thereof to the Mufshreff of the grand gate, who transmits it to the treasurer of the king's palace, who pays the money. In the payment of these demands no assignments are given, but only ready money.

AN estimate of the annual expences of the Haram being drawn out, the Mufshreff writes a draft for the amount, which is countersigned by the ministers of state, after which it is paid in a coin that his majesty has caused to be struck solely for this purpose. This money is paid by the grand treasurer to the paymaster-general of the palace; and, upon a written order being sent by the Mufshreff of the gate, it is distributed amongst the inferior paymasters of the Haram, and by them paid to the different servants thereof. And this money is reckoned in their salaries equal with the current coin.

THE inside of the Haram is guarded by women, and about the gate of the royal apartments are placed the most confidential. Immediately on the outside of the gate, watch the eunuchs of the
Haram,

Haram, and at a proper distance are stationed the Rajpoots, beyond whom are the porter of the gates; and on the outside of the enclosure, the Omrahs, the Mobsoms, and other troops mount guard, according to their rank.

Whenever the Begums, or the wives of the Omrahs or other women of character, want to pay their compliments, they first notify their desire to those who wait on the outside, and from thence their request is sent in writing to the officers of the palace, after which they are permitted to enter the Haram. And some women of rank obtain permission to remain there for the space of a month.

But before all the persons who are admitted, his majesty depends on his own vigilance, as well as on that of his guards.

Of the Palace for Jivans.

It would be difficult to describe every particular of this establishment, but something shall be said of the equippage used for hunting, and for short journeys.

THE Goudalbar, is an enclosure, the invention of his majesty; the doors whereof are secured with bolts and keys. At the eastern end thereof, is erected a pavilion, containing fifty-four rooms, each twenty-four yard long and fourteen yard wide. In the middle is
VOL. I. erected

erected a Chowbeen Rowty (*k*), and to this adjoin other pavilions. And near to these, is a wooden house of two stories, where his majesty performs divine worship; and from the upper story he also receives the compliments of the nobility in the morning. But women do not go there without leave.

NEXT are twenty-four Chowbeen Rowtees, ten yards long and six yards wide, which are separated from one another by Kenauts. Here reside the favorite women. And there are other tents and pavilions set apart for particular women. And they are adorned with embroidery, brocade, and velvet. Adjoining to these is a pavilion of carpeting sixty yards square, under which some tents are pitched. And this is the station of the Ourdubegcean (*l*) and other women.

IN the front thereof, as far as the Dowlet Khanah Khafs, is a plain 150 yards in length, and 100 yards broad, which they call Mahtaby; and on both sides thereof are erected magnificent tents, such as have been already described; and at the distance of every two yards is set up a pole six yards long, one yard of which is in the ground; and the top is ornamented with a brass knob, and it is fastened with two tent-ropes, one on each side. The guards watch here, as has been described in the regulations for the Haram.

IN

(k) Described amongst the camp equipage.

(l) They are Calmuc women, who watch the first enclosure of the Haram.

IN the midst of this plain is raised a platform, over which is spread an awning called a Numgeerah, which is supported by four poles. This is the place where his majesty sits in the evening, and none but those who are particularly favoured are allowed to be present.

NEAR to the Goolalbar, is a circular enclosure of 360 yards, with twelve pavilions; in the midst whereof is a Chowbeen Rowty of ten yards square, raised from the ground, and forty other rooms. These are covered with twelve awnings of 12 yards each, and they are separated from others by Kenauts (*m*). This place is called the Oupcheky Khanah. And for each apartment there is a privy.

ANJOINING to this, are erected Kenauts of carpeting, 150 yards square, and which, in the manner before described, are supported by poles, ornamented with brass knobs. In the center thereof, 100 Ferafi raise four tents containing seventy-two rooms. And over these is spread a calendry, resembling a tent, made of wax-cloth, or oil-cloth, to defend them from rain and the heat of the sun. And the outside is shaded by fifty awnings of twelve yards each. This is the Dowlet Khanah Khafs, which is also secured with doors and locks. And here the nobility cannot enter till the Oupcheean have obtained them permission.

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ON

(*m*) Partitions made of linen, broad-cloth, &c.

ON the first day of every moon, both the inside and the outside of the Dowlet Khanah Khafs, are ornamented with flowered carpeting. And on the outside, for the space of 350 yards, tent poles and ropes are set up at the distance of three yards from each other, about which the guards are stationed; and at that time, this is the Dewan Khanah Aum, which is guarded on all sides.

AT the distance of 12 yards from the Dowlet Khanah, is an enclosure of sixty yards of rope, for the Nekar Khanah. And in the middle of the Area, the Akafs-deah is lighted up.

THE Ferafl (n) pitch this encampment on a spot chosen by the Meer Munzil.

AND such an equipage requires for its carriage 100 elephants, 500 camels, 400 carts, and 100 men. And they are escorted by 500 cavalry, including Munsubdars Ahdecan, and others. And there are also employed on this service 1000 Ferafl natives of Iran, Turan, and Hindostan, 500 Pioneers, 100 water carriers, 50 carpenters, 50 tent-makers, 50 linkmen, 30 workers in leather and 150 sweepers. The monthly pay of the foot is from 240, to 130 Dams.

Regulations for the Encampment of the Army.

HIS majesty never collects his armies together in one body, for-
besides:

(n) Camp-colour-men.

besides that many are employed on different services, he doth not carry all his troops along with him, from the consideration, that such an immense multitude would breed a famine : and it would be impossible to find quarters even for the soldiers ; and then what must become of the followers of the camp ?

His majesty has invented an admirable method of encamping his troops, which is the means of affording ease to the people.

In a space of ground 1530 yards long, are pitched the royal tents and pavilions, in the manner just now described. Then on the right and left sides, and behind, is an open space of 100 yards, which is never entered by any but the guards. After this, at the distance of 100 yards, in the quarter of the Kowr, are the tents of Meriem Mukany and Goolbuden Begum, and other princesses, together with those of Sultan Daniel. On the right side, Sultan Seleem is encamped ; and, on the left, is the station of Sultan Morad. And at a small distance behind are the offices. Behind which, in every corner, is left a road thirty yards wide. The Omrahs are encamped without on all sides, according to their rank.

THE guard for Thursday, Friday, and Saturday, are encamped in the rear ; those for Sunday and Monday, on the right ; and those for Tuesday and Wednesday, on the left side, of the royal tents.

Regulations for the Illuminations.

THIS is a spark of celestial fire.

AT noon, when the sun enters the 14th degree of the sign Aries, they place in the sun's rays a kind of shining Onyx, called in the Hindostany language, Soorej Kerant, and put to it a piece of cotton, which from the heat of the stone catches fire. And this celestial fire is committed to the care of proper persons; and the lamp-lighters, linkmen, and cooks, make use thereof for their respective offices; and when the year expires, they catch new fire. The vessel this fire is preserved in, is called Aganger, or the fire-pot. There is also a shining white stone called Chunderkerant, which, upon being exposed to the moon's beams, drips water.

EVERY afternoon, at one Gliurry before sun-set, his majesty, if on horseback, alights; or if sleeping, he is awakened. And when the sun sets, the attendants light up twelve Camphor candles in twelve candlesticks of gold and silver, and bring them into the presence; when a singer of sweet melody, taking up one of the candlesticks, sings a variety of delightful airs, and concludes with imploring blessings on his majesty.

IT is impossible to describe the beauty and various forms of these candlesticks: Some of them weigh forty pounds and upwards, and are carved with a variety of figures. Some are single, others of two branches, and others of more.

THEY

THEY cast camphor candles three yards long and some larger, and they are ornamented with flowers.

THE palace is moreover illuminated within and without with flambeaus fixed upon poles with iron prongs. The first, second and third nights of the moon, when there is but little moonlight, the prongs are lighted with eight flambeaus. From the fourth to the tenth they decrease one in number every night, so that on the tenth night, when the moon shines very bright, one flambeau is sufficient. And they continue in this state till the fifteenth; and increase one every day from the sixteenth to the nineteenth. On the twentieth they continue the same, and on the twenty first and twenty second increase one daily; the twenty third is the same as the twenty second, and from the twenty fourth to thirtieth night of the moon, eight prongs are lighted up. For each link are allowed one seer and a half of oil, and half a seer of rags, more or less according to the size. In some places they burn lamps with grease; but in the palace nothing is used but oil.

IN order to render the royal camp conspicuous to those who come from far, his majesty has caused to be erected, in the front of the Dowlet Khanah, a pole upwards of forty yards high, which is supported by sixteen ropes, and from the top of the pole is suspended a large lantern, which they call the Akaffidceah.

THESE offices are performed by many of the Munsubdars, Ah-decans, and other military men. The pay of a foot-soldier never exceeds two thousand four hundred, and is never less than 80 Dams.

The Ensigns of Royalty,

WHICH wise monarchs consider as marks of divine favour. Some of those which are used in our time shall here be described.

THE Aurung (or throne) is made of several forms; some are inlaid with precious stones, and others are of gold, silver, &c.

THE Chutter (or umbrella) is made of great value, being ornamented with precious stones, and those are never fewer than seven.

THE Sayiban is of an oval form a yard in length, and its handle like that of the Chutter, is covered with cloth of gold, and ornamented with precious stones. One of the attendants holds it to keep off the rays of the sun. It is also called Aftabgeer.

KOWKEBAN (o) several of these are hung up in the front of the palace.

AND these four Ifignia of grandeur are used only by kings.

THE Alum. When the king goes abroad, never less than five of these are carried along with the Kowr. They are wrapped up in scarlet cloth bags and are displayed on days of festivity, and in battle.

THE

THE Chuttertowk, resembles the Alum, only that it is smaller, and is adorned with tails of the mountain cow.

THE Tementowk is like the Chuttertowk only that this is longer.

AND these two last mentioned, are the flags of the highest dignity. The Tementowk is solely appropriated to military officers of high rank.

THE Jendeh is another kind of flag.

EVERY one of these kinds of flags must absolutely be along with the Kowr. And in battle great numbers of them are displayed.

THE Kowrekh (*p*) commonly called Demameh. Of these there are 18 pair, more or less, and they make a very-keep noise.

THE Nekareh (*p*) twenty pair more or less.

THE Dchl (*p*) four.

THE Kerna (*q*) is made of gold silver, brass and other metals: and they never blow fewer than four.

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THE

(*p*) Different kinds of drums.

(*q*) Different kinds of trumpets.

THE Serna (*q*) of the Persian and the Indian kinds. Nine in number.

THE Nefcer (*q*) is of the Persian, European and Indian forms; and they blow some of each kind.

THE Sing is of bräfs and made in the form of a cow's horn. Of these there are four.

THE Senj. (*r*) They blow three pair of these. Formerly they used to be blown at four Ghurries before night, and at the same distance from daybreak. Now the first blast is at midnight, and the other at sunrise.

ONE Ghurry before sunrise, the enlivening blast of the Serna awakens those who slumber; and the Kowrek is beat a little. These are joined by the Kerna, the Nefcer and all the other musical instruments, excepting the Nekarah. After a short pause, the Serna and the Nefcer play the musical modes, after which the Nekarah is beat, and the people with one voice pray blessings on his majesty.

HIS majesty is conversant in music, and has composed upwards of 200 new modes, which are the delight of all hearers. The most excellent are the Jilalshahy, the Mehameerkurget and the Nowrozy.

IN

IN this department are Munsubdars, Ahdecons and other troops. The monthly pay of a foot soldier never exceeds 340 Dams and is never less than 74 Dams.

Of the Royal Seals.

IN the begining of the reign, Mollana Mukfood, seal engrayer, cut on steel in the Roka character the name of his majesty with those of his predecessors up to Timur.; and after that, he cut another in the Nustaleek character, with his majesty's name alone. — For every thing relative to petitions another seal was made of a semicircular form. On one side was,

زاستی موجب رضای خداست
کس ندیدم که کم شده از ره راست

“ Rectitude is the means of pleasing God

“ I never saw any one lost in a straight road. ”

AFTER that Tumkeen Kabuly, made another seal.

THEN Mollana Aly Ahmed Dehlivy, cut two seals, one small and the other large. The small one which is called Ouzek, is used for stamping of Firmans: and the large one, on which are also engraven the names of his majesty's predecessors is used for letters to foreign princes. And both these seals are in use at this day.

FOR

of wood; and some small cross beams are fixed on the top, and fastened with iron cramps. The roof and walls are made of reeds woven together. There are either one or two doors; and a platform is raised at a convenient height from the ground. The inside is ornamented with velvet and brocade, and the outside is covered with scarlet broad-cloth bound round with filken tape.

THE Duashanah Munzil, is raised upon eighteen pillars of six yards in height, which support a wooden platform; and on the level thereof, pillars of four yards length are made to fit into those below, and form an upper story. The upper part is the place for divine worship, and the lower story is for the women. In the upper story his majesty performs his religious duties, and worships the sun. After this ceremony, the women are admitted to pay their compliments, and when they retire, the nobility enter and make their obeisances. On journies, the king generally holds his court in this house, which is also called the Jehrokah.

THE Zemeendoze, is made of various forms; and is divided by curtains.

THE Ajayby, is composed of nine awnings, each supported by four poles. Five of the awnings are square, and four of an elliptical form.

THE Mundel, is composed of five awnings, meeting together supported by four poles. Sometimes four of the awning down to form curtains, and sometimes they lift up one of

THE Atkembek, consists of seventeen awnings, some join together, and others separate; and they are supported by eight

THE Khergah, is made differently, some with one, and with two doors.

THE Shahmyanah, is of different sizes, but never less than yards.

THE Calendery, is in the form of a tent, and is made of cloth, and such-like. It is spread over the top of the Bargah send it from rain, and the heat of the sun.

THE Sarahperdah. Formerly these were made of coarse linen cloth; but his majesty has now caused them to be made carpeting, and thereby greatly added to the magnificence of the campment.

THE Gulalbar, are wooden walls like those of the Khergah; are strengthened with straps of leather, and fold together for convenience of carriage. They are folded up in red lined, and round with tape.

GALEEM (*s*). His majesty has given such encouragement to this manufacture, that the carpets of Persia and Tartary are thought no more of. Great numbers of carpet-weavers are settled here, and derive immense profit from their labour. The best carpets are made at Agra, Futtehpoor, and Lahoor. In the royal work-shops, a carpet in length twenty yards and seven Tefluj, and six yards and a half Tefluj broad, is made for eighteen hundred and ten Rupees; which those skilled in the business value at two thousand seven hundred and fifteen Rupees.

TUKEEAHNEMED. These are brought from Europe, and abundance are made in this country. It would take up too much time to describe the beauty and variety of the Jajums, Sahtrinjes, Baluchies, and filken carpets; that are fabricated in this empire.

The Abdar Khanah (t).

His majesty calls water-cooled in saltpetre, the water of life, and has committed the care of it to proper persons. His majesty, both at home and on journies, always drinks Ganges water. Some trusty persons are stationed on the banks of that river, who fill vessels with it's water, and seal up the mouths thereof. When the court is at Agra or Futtahpoor, the water is brought from the town of

V O L. I.

Saroon:

(*s*) Woollen carpets.

(*t*) The place where water is cooled with saltpetre.

Saroon: Now that his majesty is at Punjab, they bring it from Herduwar. For the kitchen are used the waters of the Jumnah, or Punjab, mixed with some of that of the Ganges. And on journies, and hunting parties, proper persons are appointed to make trial of the waters they may meet with.

SALTPETRE, which in the composition of gunpowder, supplies heat, his majesty has discovered to be also productive of cold.

SALTPETRE is a saline earth. They fill with it a perforated vessel, and sprinkle it with water, and collecting together what drops through; they boil it until it chrystalizes.

A QUART of water is put into a gugglet of pewter, or silver, or any other clean metal, and the mouth stopped close. Then is thrown into a vessel two and a half seers of saltpetre, with five seers of water; and the gugglet of water is stirred about in that mixture for the space of a quarter of an hour, by which time the water will be sufficiently cool.

THE price of saltpetre is from thirty seers to four maunds for the Rupee.

Now

Now that the victorious standards are erected in Punjab, being the 30th year of the reign, they bring snow and ice by land and water, from the southern mountains bordering on the town of Puthan, 45 coss from Lahoor. The people sell it at the rate of two or three seers for a Rupee, and find their account in bringing it.

The Kitchen.

His majesty even extends his attention to this department, and has made many wise regulations for it.

HE eats but once in the course of twenty-four hours, and he always leaves off with an appetite: Neither is there any fixed time for this meal, but the servants have always things in such readiness, that in the space of an hour after the order is given, an hundred dishes are served up. What is required for the Haram, is going forward from morning till night.

TRUSTY people are appointed to this department, and his majesty is not unwatchful of their conduct.

AT the head of these servants is the Meer Bekawel (or master-taster), who has under him many assistants, who taste every dish before it is brought to him. There is also an officer to take charge of the money, and of the kitchen utensils; together with a number

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of cooks. There is likewise a Mushreff, to keep the accounts. And cooks of every nation prepare all sorts of victuals.

THERE is always kept in readiness flesh, oil, greens, spices, sweet-meats, &c. And every day such a number of exquisite dishes are prepared, as are scarcely seen at the banquets of other monarchs.

ON the beginning of every year, there is taken out of store whatever will be required for one year's consumption; and the different articles are distributed to the officers of each particular branch, and the mouths of the sacks and doors of the magazine are sealed with the seals of the Meer Bekawel and the Mushreff.

EVERY month, is drawn out an account of the daily expenditures, for which vouchers are produced under the seals of the two officers above mentioned, when they are entered in the account charges.

AT the beginning of every quarter, the Dewan of the offices, and the Meer Bekawel, collect together whatever they think will be required for the kitchen; such as those kinds of rice called Sukdofs, from Bahrantch; Dowzerah, from Gualiar; Khenjen, from Rajowry; Nimlahzurd and oil from Hissar; and geese and other water-fowl from Cashmeer. The cooks fatten sheep, goats, and poultry. The slaughter-house is without the city, and from
thence

thence the meat is sent to the kitchen in sacks sealed by the cooks.

THE water-carriers pour the water out of leather bags into earthen vessels; the mouths whereof being covered with linen cloth, are sealed up; and the water is left to settle before it is used.

THE kitchen gardens are kept under a guard, that there may be a continual supply of fresh greens.

THE Mcer Bekawel, and the Muffhreff, draw out an estimate of the daily expence of every kind of food, and make that their rule.

ORDINARY people are not permitted to enter the kitchen, and no one is entertained as a servant who cannot give security for his good behaviour.

THE victuals are served up in dishes of gold, silver, stone, and china.

DURING the time of dressing and taking up the victuals, an awning is spread over the top of the kitchen, and care taken that nothing falls therefrom. The cooks tuck up the sleeves and the skirts of their garments, and hold their hands before their mouths and nostrils. Before the victuals are taken up, a cook and one of

the inferior Bekawels taste them, after which they are tasted by the Meer Bekawel, and then put into dishes.

THE gold and silver dishes are tied up in red linen cloths, and those of copper and china in white linen; and the Meer Bekawel puts his seal upon every dish, and writes on the cloth what it contains. Then the Mushreff Tubbuck Khaneh (or clerk of the pantry) makes out an inventory of all the dishes, and this is sent under a cover with the seal of the Meer Bekawel, that none of the dishes may be changed:

THE dishes are carried by the inferior tasters, the cooks, and other servants of the kitchen; and the mace-bearers both precede and follow, to prevent people from approaching them. And with the dishes of meat are sent plates of variety of sweetmeats and pickles, sealed up in the same manner.

THE servants of the presence again taste the victuals, and then serve it up. When the table is ready, his majesty seats himself, and the attendants place themselves round the table in a fitting posture. First the share of the Dervishes's is set apart, when his majesty begins generally with milk or curds. After he has dined he says grace.

ALL this time the Meer Bekawel is waiting without for directions; and they carry back the dishes in the same order that they were brought.

BESIDES what is served up, a quantity of victuals is kept half dressed, to be ready when called for.

THE copper utensils for his majesty's use are tinned twice in a month, and those of the princes and the Haram only once in that time. Whatever copper utensils are broken, are given to the braziers, who make new ones.

Of the Articles used in Cooking.

IT is difficult to describe the various dishes; but something shall be said on this subject.

COOKERY is divided into three kinds: First, that without flesh, which is commonly called Sufyaneh. Second, flesh with rice and such like. Third, flesh with greens. And of each of these kinds I shall describe ten dishes.

The First Kind.

ZERDBERINJ. Ten seers of rice, five seers of sugar-candy, three and a half seers of Ghee, half a seer of Kishmishes; of almonds and pistachios each half a seer; a quarter of a seer of salt; an eighth of a seer of ginger; one and a half Dam of saffron, and two and a half Miskals of cinnamon. These will make four ordinary dishes. Some make this dish with fewer spices, and even without any. And there is also sometimes added flesh, with other seasonings.

KHUSKEH. Ten seers of rice, seasoned with half a seer of salt. But it is made in different ways. This will make four dishes. A maund of Dowzerah paddy yields twenty-five seers of rice, sixteen seers of which will be very fine. A maund of Khenjin paddy yields twenty-two seers.

KHITCHERY. Five seers of rice, and the like quantity of split peas, five seers of Ghee, and one-third of a seer of salt, will make four dishes.

SHEERBERINJ. Ten seers of wheat ground, out of which a third will be lost in sifting, half that weight of Ghee, ten Miskals of pepper, four Miskals of cinnamon, three and a half Miskals of cloves, the same quantity of cardamums, and one-third of a seer of salt, will make four dishes. Some add milk and fugar.

CHICKHEE. Ten seers of wheat flour made into a paste and washed, till it is reduced to two seers; one seer of Ghee, the same quantity of onions; saffron, cardamums, and cloves, each half a Dam; cinnamon, round pepper and coriander seed, each one Dam; green ginger and salt each three Dams, will make two dishes. Some add lemon-juice.

BADINJAN. Ten seers of Badinjan, one seer and a half of Ghee, $\frac{3}{4}$ seer of onions, $\frac{1}{4}$ seer of ginger, the same quantity of lemon-juice; pepper

pepper and coriander seed five dams ; cloves, cardamums, and affa-foetida, each half a Dam, will make fix dishes.

ПАНЕТ. Ten seers of Mowngh, Mash, and Adefs, and such like, skinned ; half a seer of Ghee ; salt and ginger, each half a Dam ; cummin seed two Miskals, and one half Miskal of affafoetida, will make fifteen dishes. This is generally eaten with Khushkeh.

SAWG, is made of spinnage, and many other greens. It is the most natural dish that is cooked.

TEN seers of spinnage and fennel, &c ; one and a half seer of Ghee, one seer of onions, five and a half Miskals of pepper ; cloves and cardamums, of each half a Miskal, will make fix dishes.

HULWA. Ten seers of wheat flour, ten seers of sugar-candy, and the same quantity of Ghee, will make fifteen dishes.

ALL these dishes are made after different ways, and are eaten with a variety of pickles and sweetmeats.

The Second Kind.

CABOOLY. Ten seers of rice, seven seers of flesh, three and a half seers of Ghee, one seer of Nakhud skinned, two seers of onions, half a seer of salt, a quarter of a seer of green ginger, and cinnamon ; cummin
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feed and pepper of each one dam; cardamums and cloves of each half a dam; and some add almonds and kishmishes. These will make five dishes.

DEWZDBERYAN. Ten seers of rice, five and a half seers of Ghee, ten seers of flesh, and half a seer of salt, will make five dishes.

KHEEMAH PALOW. Rice and flesh of each ten seers, four seers of Ghee, two and a half seers of Nakhud skinned, two seers of onions, a quarter of a seer of green ginger; pepper, cummin seed, cloves, and cardamums, of each one Dam, will make five dishes.

SHOWLAH. Ten seers of flesh, three and a half seers of rice, two seers of Ghee, one seer of Nakhud, two seers of onions, half a seer of salt; a quarter of a seer of green ginger, pepper two Dams, and cinnamon, cardamums, and cloves, of each one Dam, will make six dishes.

BOGHRA. Ten seers of flesh, three seers of flour, one and a half seer of Ghee, one seer of Nakhud, one and a half seer of vinegar, one seer of sugarcandy, one quarter of a seer each of onions, carrots, beet-root, turnips, spinnage, fennel, and ginger; salt, iron, cloves, cardamums, and cummin seed, of each one dam, two dams of cinnamon, and eight miskals of pepper, will make twelve dishes.

KEEMA SHOORBA. Ten seers of flesh, one seer of rice, the same quantity of Ghee, half a seer of Nakhud; and the same seasonings as are used in the Showla, will make ten dishes.

HEREESAH. Ten seers of flesh, five seers of pounded wheat, two seers of Ghee, half a seer of salt, and two Dams of cinnamon, will make five dishes.

KESHEK. Ten seers of flesh, pounded wheat three seers, Ghee three seers, a quarter seer of Nakhud, one and a half seer of salt, half a seer of onions, ginger one Dam; cinnamon, saffron, cloves, cardamums, and cummin, of each two Miskals, will make five dishes.

HULEEM. The flesh, wheat, Nakhud, and spices, the same as those used in the Kheshek, with one seer of Ghee, and turnips, carrots, spinnage, and fennel, of each a quarter of a seer, will make ten dishes.

NUTAB, which the natives of Hindostan call Sembuseh, is differently made. Ten seers of flesh, four seers of flour, two seers of Ghee, one seer of onions, a quarter of a seer of green ginger, half a seer of salt; pepper, and coriander seed, of each two Dams; cardamums, cummin seed, and cloves, of each one Dam, and a quarter of a seer of Sumach seed, will make near twenty Nutabs, which will fill four dishes.

The Third Kind.

BERYAN DROOST GOSPUND. Two feers of falt, one feer of Ghee, saffron, cloves, pepper, cardamums, and cummin, of each two Miskals, will make four dishes.

YEKHNY. Ten feers of flesh, one feer of onions, and half a feer of falt.

YULMEH. A goat is scalded in water till all the hair comes off, and then made into a Yekhny, or dressed any other way. . But a kid or a lamb is preferable.

KEBAB, is of various kinds. Ten feers of flesh, half a feer of Ghee; falt, green ginger, and onions, of each half a feer; cummin seed, coriander seed, pepper, cardamums, and cloves, of each one and a half Dam.

MESEMMEN. They take all the bones out of a fowl through the neck, so that the flesh remains perfect, and which they fill with half a feer of flesh, and the like quantity of Ghee, together with five eggs, a quarter of a feer of onions, ten Miskals of coriander seed and green ginger, five Miskals of falt, three Miskals of pepper, and half a Miskal of saffron.

DUPPEAZEH. Ten seers of flesh, neither very fat nor lean, and the like quantity of onions; a quarter of a seer of salt; an eighth of a seer of green ginger; cummin seed, coriander seed, cardamums, and cloves, of each one Dam, and five Dams of pepper, will make four dishes.

MOTENJENAH GOSPUND. Ten seers of flesh, not very fat, two seers of Ghee, half a seer of Nakhud, a quarter of a seer of ginger; one Dam of cummin seed, pepper, cloves, cardamums, and coriander seed, of each two Dams, will make seven dishes. And it is also made of fowl or fish.

DUMPOKHT. Ten seers of flesh, two seers of Ghee, one seer of onions, fifteen Miskals of pepper; cloves and cardamums, of each two Dams.

KULEEAAH. Ten seers of flesh, two seers of oil, one seer of onions, two Dams of pepper, cloves and cardamums of each one Dam, and an eighth of a seer of salt, will make eight dishes.

MULGHORAH. Ten seers of flesh, ten seers of milk curds; Ghee and onions of each one seer, a quarter of a seer of ginger, and one Dam of cloves, will make ten dishes.

Of Bread.

BREAD is prepared in the pantry. The largest kind, which is baked in an oven, is made of ten seers of flour, five seers of milk, one and a half seer of Ghee, and one quarter of a seer of salt. Smaller ones are also made of this dough. Others, which are baked on an iron plate, are sixteen, and sometimes more, to a seer. There is likewise another kind called Chepaty, which are made of Khushkeh.

The Sufyaneh.

HIS majesty has a great disinclination for flesh: and he frequently says, " Providence has prepared variety of food for man, but, thro' ignorance and gluttony, he destroys living creatures, and makes his body a tomb for beasts. If I were not a king, I would leave off eating flesh at once, and now it is my intention to quit it by degrees." For some time, he abstained from flesh on Fridays; then on Sundays: now on the first day of every solar month, and on Sundays, and on the days of the eclipses of the sun and of the moon, and the day between two Sufyanehs (v); and the Mondays of the month Rejeb, and the festival of the month Teer, together with the whole of the month Fervirdeen (March), and the month in which his majesty was born, which is Aban (October). And it being ordered, that the Syfyaneh should last for as many days as his

(v) That is, if a day intervened between two days that were appointed for abstaining from flesh, that intermediate day became also Sufyaneh.

his majesty was years old, some days in the next month Azer were likewise added; and now the whole of this last month is Sufyanch: And out of his righteousness, besides all those, it is still increasing some days every year, and never less than five days.

Whatever is saved in the Sufyanch days, is expended in the other months.

At the expiration of the great Sufyanch, the first dishes of flesh that are dressed, come from the apartments of Merjem Mekany, and next from the other princes and princesses, and the principal nobility.

In this department are Ahdyan and other cavalry. The pay of a foot-soldier is from one hundred to four hundred dams.

The Current Prices of Provisions.

The Spring Harvest.

			Price.	
Wheat	—	—	12	Dams per Maund.
Cabul Vetches		—	16	
Black Vetches	—	—	8	
Adefs	—	—	12	
Barley	—	—	8	

			Price.	
Millet	-	-	6	Dams per Maund.
Linfeed	-	-	10	
Maasfer Seed	-	-	8	
Fenugreek	-	-	10	
Peas	-	-	6	
Mustard Seed	-	-	12	
Kyood	-	-	7	

The Autumnal Harvest.

			Price.	
Shahy Mifhkeen	-	-	110	Dams per Maund.
Shahy Sadeh	-	-	90	
Sukdofs Rice	-	-	100	
Downahperfaud Rice	-	-	90	
Samzereh Rice	-	-	90	
Sugarcandy Rice	-	-	90	
Dowzerah Rice	-	-	90	
Khenjon Rice	-	-	80	
Deker Rice	-	-	50	
Zerhee Rice	-	-	40	
Sathee Rice	-	-	8	
Mowng	-	-	18	
Mafh	-	-	16	
Mowth	-	-	12	

White

P A R T I.

	Price.	Dams per Maund.
White Sefame	20	
Black Sefame	19	
Lubya	12	
Jewary	10	
Lehdereh	8	
Koderem	7	
Korey	7	
Sawank	6	
Gall	8	
Millet	8	

Kinds of Dal.

	Price.	Dams per Maund.
Split Peas	18	
Split Nakhud	16 $\frac{1}{2}$	
Split Adefis	12	
Split Mowth	12	

Kinds of Flour.

	Price.	Dams per Maund.
White Flour	22	
Khushkeh	15	
Nakhud	22	
Barley	11	

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Greens.

Greens.

				Price.	
Spinnaige	-	-	-	10	Dams per Maund.
Mint	-	-	-	16	
Onions	-	-	-	40	
Garlic	-	-	-	6	
Radishes	-	-	-	40	
Cabbage	-	-	-	20 $\frac{1}{2}$	
Kengehchow, found in the wilds of Cashmeer	-	-	-	}	1 Dam per Seer.
	-	-	-		
Fennel	-	-	-	4	
Wild Carrot	-	-	-	3	
Garlic Flowers	-	-	-	1	
Oopulhak, which grows in the wilds of Cashmeer	-	-	-	}	1
	-	-	-		
Ginger	-	-	-	2 $\frac{1}{2}$	
Powey	-	-	-	1	
Kutchnar Buds	-	-	-	0 $\frac{1}{2}$	
Sorrel	-	-	-	5 $\frac{1}{2}$	
Retsaka	-	-	-	1	
Behtua	-	-	-	1 $\frac{1}{2}$	
Chowlice	-	-	-	1 $\frac{1}{2}$	

Animals and Flesh.

			Rs.	As.	
Sheep called Dafhmundy	—	—	6	8	each.
Sheep called Afghany	—	1ft kind	2	0	
Ditto ditto ditto	—	2d kind	1	8	
Ditto ditto ditto	—	3d kind	1	4	
Indian and Caffhmeery Sheep	—	—	1	8	
Berberry Goats	—	1ft kind	1	0	
Ditto ditto	—	2d kind	0	12	
Mutton	—	—	65		Dams per Maund.
Goat Mutton	—	—	54		Ditto ditto.
Geefe	—	—	20		Dams each.
Ducks	—	—	1		Rupee each.
Cranes	—	—	20		Dams each.
Cherz, a kind of Buftard	—	—	18		Dams each.
Quails	—	—	3		
Partridge	—	—	20		
Boodneh	—	—	1		
Lewa	—	—	1		
Kerdanek	—	—	20		
Doves	—	—	4		

Butter, &c.

Ghee	—	—	105	Dams per Maund.
Sefame Oil	—	—	80	
Milk	—	—	25	
Milk Curds	—	—	18	

Sugars, &c.

Refined Sugar	-	-	6	Dams per Seer.
White Sugar-candy	-	-	$5\frac{1}{2}$	
White Sugar	-	-	128	Dams per Maund.
Brown Sugar	-	-	56	

Spices, &c.

Saffron	-	-	-	400	Dams per Seer.
Cloves	-	-	-	60	
Cardamums	-	-	-	52	
Round Pepper	-	-	-	17	
Long Pepper	-	-	-	16	
Dry Ginger	-	-	-	4	
Green ditto	-	-	-	$2\frac{1}{2}$	
Cumin-Seed	-	-	-	2	
Ajwain	-	-	-	2	
Turmeric	-	-	-	2	
Coriander Seed	-	-	-	3	
Black Seed	-	-	-	$1\frac{1}{2}$	
Affafoëtida	-	-	-	10	
Aniseed	-	-	-	1	
Cinnamon	-	-	-	40	
Salt	-	-	-	16	Dams per Maund.

Pickles,

Pickles, &c.

Prepared Lemon-juice	-	6	Dams per Seer.
Lemon-juice	- - -	5	
Wine Vinegar	- - -	5	
Sugar Vinegar	- - -	1	
Pickled Ufhterghar	- - -	8	
Mangoes pickled in Oil	-	2	
Mangoes ditto in Vinegar		2	
Lemons ditto in Oil	-	2	
Ditto ditto in Vinegar		2	
Ditto ditto in Brine		$1\frac{1}{2}$	
Ditto ditto in Lemon-juice		3	
Pickled Ginger	- - -	$2\frac{1}{2}$	
Adersfhakh	- - -	$2\frac{1}{2}$	
Turnips pickled in Vinegar	-	1	
Pickled Carrots	- - -	$0\frac{1}{2}$	
Pickled Bamboo	- - -	4	
Ditto Apples	- - -	8	
Ditto Quinces	- - -	9	
Ditto Garlic	- - -	1	
Ditto Onions	- - -	$0\frac{1}{2}$	
Ditto Badinjans	- - -	1	
Ditto Kishmishes.	- - -	8	
Ditto Ketchnar	- - -	2	
Ditto Apricots	- - -	1	
Ditto Sehjeneh	- - -	1	

Pickled Keryl Flowers	-	-	$o\frac{1}{2}$	Dam per Seer.
Ditto Keryl Buds	-	-	$o\frac{1}{2}$	
Ditto Sooren Root	-	-	1	
Ditto Mustard	-	-	$o\frac{1}{4}$	
Ditto Tewry	-	-	$o\frac{1}{2}$	
Ditto Cucumbers	-	-	$o\frac{1}{2}$	
Ditto Gowrds	-	-	$o\frac{1}{2}$	
Ditto Kutchaloo	-	-	$o\frac{1}{2}$	
Ditto Radish Pods	-	-	$o\frac{1}{2}$	

The Fruitory.

HIS majesty is exceedingly fond of fruit; and by the great encouragement that he has given to the cultivation of fruit-trees, skilful people have come with their families from Persia and Tartary, and settled in this country.

MUSK MELONS and grapes are become very plenty, and water-melons, peaches, almonds, pistachios, pomegranates, and many other fruits, have been introduced into Hindoostan.

EVER since the conquest of Cabul, Candahar, and Cashmeer, loads of fruit are annually brought from thence, and stock the markets. Musk melons come in season, in Hindoostan, in the month of March (Fervirdeen), and are very plenty in the month of April. They are exceedingly delicious, especially those called Nashpatty,
and

and Babasheikhy, and Alyshery, and Elchch, and Burgnei, and Doodcheragh, and others which continue in season two months longer. In the beginning of the month of August, they come from Cashmeer; and before these are out of season, great plenty are brought from Cabul; and in the month of November, the caravans come from Badakhshan; and when they are in season in Zabulistan, they are also to be had in Penjab. In Behker and its vicinity, they are plentifully in season all the year, excepting in the extremity of winter. In the months of May and July, there are variety of grapes in Hindostan; and in the month of August, the markets are supplied from Cashmeer. In Cashmeer, 8 Seer of grapes is sold for one Dams; and the expence of transporting a maund is two Rupees. The Cashmerians bring them on their backs in long baskets. From the month of April till September, they are brought from Cabul, together with cherries, to which his majesty has given the name of Shah Aloo (the royal plumb), and seedless pomegranates, apples, pears, quinces, peaches, apricots, several kinds of plumbs, and other fruits in great plenty. And many of these are also introduced into Hindostan. They also bring from Candahar melons, pears, and apples.

WHENEVER his majesty is inclined to drink wine or take opium, or Kuknar, trays of fruit are set before him. He eats a few, but the greatest part is distributed amongst the attendants and nobility; and every one is marked according to its degree of excellence.

cellence. On the melons of the first degree they mark one line quite across the top, and those of the second degree with two lines; and so on.

In this department are Munsubdars, Ahdyan, and other troops. The monthly pay of a foot-soldier is from one hundred and forty Dams down to one hundred.

The current Prices of Fruits, with the Season in which each is produced.

<i>Tartarian Fruits.</i>	<i>Season.</i>			<i>Price.</i>
Musk Melons 1st kind	-	-	-	$2\frac{1}{2}$ Rs. each.
Ditto do. 2d & 3d kind	-	-	-	from 1 to $2\frac{1}{2}$ Rs. each.
Cabuly Melons 1st kind	-	-	-	from 1 to $1\frac{1}{2}$ Rs. each.
do. do. 2d kind	-	-	-	from $\frac{3}{2}$ to 1 R. each.
do. do. 3d kind	-	-	-	from $\frac{1}{2}$ to $\frac{3}{4}$ R. each.
Samarcandian apples	-	-	-	from 7 to 15 for a R.
Quinces	-	-	-	from 10 to 30 do.
Pears	-	-	-	from 10 to 100 do.
Pomegranates	-	-	-	from $6\frac{1}{2}$ to 15 Rs. per Md.
Cabuly or Ferenma- ky apples	}	-	-	from 5 to 10 for a R.
Cashmeery grapes	-	-	-	108 Dams per Maund.
Dates	-	-	-	10 Dams per Seer.

Tartarian

<i>Tartarian Fruits.</i>	<i>Season.</i>	<i>Price.</i>
Kishmishes - - - - -	- - - - -	9 Dams per Seer.
Jowzmeghz - - - - -	- - - - -	4 $\frac{1}{2}$ do.
Walnuts - - - - -	- - - - -	2 $\frac{1}{2}$ do.
Abjewsh - - - - -	- - - - -	9 do.
Bokhara plums - - - - -	- - - - -	8 do.
Khoobany - - - - -	- - - - -	8 do.
Candahary grapes - - - - -	- - - - -	7 do.
Figs - - - - -	- - - - -	7 do.
Meneka - - - - -	- - - - -	6 $\frac{1}{2}$ do.
Jujubes - - - - -	- - - - -	3 $\frac{1}{2}$ do.
Almonds - - - - -	- - - - -	28 do.
Almonds in the Shell - - - - -	- - - - -	11 do.
Pistachio nuts - - - - -	- - - - -	9 do.
Chelghozeh nuts - - - - -	- - - - -	8 do.
Sinjed - - - - -	- - - - -	6 $\frac{1}{2}$ do.
Unshelled Pistachios - - - - -	- - - - -	6 do.
Filberts - - - - -	- - - - -	3 do.

<i>Indian Fruits.</i>	<i>Season.</i>	<i>Price.</i>
Mangoes - - -	The rains - -	40 Dams per 100
Pine apples - -	Winter - -	4 Dams each
Oranges - - -	do. - -	—
Sugar canes - -	do. - -	$\frac{1}{2}$ Dam each
Jacks - - -	Summer - -	$\frac{1}{2}$ do. do.

Tartarian

<i>Indian Fruits.</i>	<i>Season.</i>	<i>Price.</i>
Plantanes	The rains	$\frac{1}{2}$ Dam each.
Pomegranates	do.	from 80 to 100 Dams. [per Maund..
Byer	Winter	2 Dams per Seer.
Custard apples.	The rain	$\frac{1}{2}$ a Dam each.
Figs	Summer	1 Dam per Seer..
Mulberries	Spring	2 Dams per Seer..
Sedaphul	All the year	1 Dam each..
Musk Melons	Summer	40 Dams per Maund..
Water do.	Before the rains.	from 2 to 1 Dam each..
Khirny	Rainy Season.	4 Dams per Seer..
Mahowa	Summer	1 Dam per Seer.
Dayphel	Winter	4 Dams per Seer..
Owfeera	do.	_____
Tyndoo	Summer	2 Dams per Seer..
Kehjoor	Rains	4 do. do..
Ankoohel		_____
Deela	Rains	1 Dam per Seer:
Goolh.	do.	_____
Bhoolfery	Winter	4 Dams per Seer..
Terkool	Summer	$\frac{1}{2}$ a Dam each.
Panyaleh	Rains	2 Dams per Seer..
Lehfureh	Summer	1 do. do..
Goombhy	Winter	_____

Gerherry

<i>Indian Fruits.</i>	<i>Season.</i>	<i>Price.</i>
Berberry	Summer	4 Dams per Sect.
Terry		1/2 a Dam each.
Bough	Rain	2 Dams per Sect.
Gaich	Spring	2 Dams.
Peecho	Summer	
	do.	4 Dams.
Berewich	Rain	
Pyar		

<i>Dead Fruits.</i>	<i>Season.</i>	<i>Price.</i>
Cocconut	Winter	4 Dams each.
Pendeligaer	Summer	6 d. per Sect.
Walnut	do.	6 d. do.
Cheromijce	do.	4 d. do.
Mekhenan	Winter	4 d. do.
Bettlenut	do.	4 d. do.
Kobelguttch	Summer	4 d. do.

<i>Palmetto.</i>	<i>Season.</i>	<i>Price.</i>
Palmuk	Rain	2 Dams per Sect.
Gondr	do.	1/2 a Dam each.
Badingan	Always in feafon	1/2 a Dam per Sect.
Turce	Rain	1/2 a Dam each.
Kendurce	do.	1/2 a Dam each.
Scem	do.	1/2 a Dam each.

<i>Potherbs.</i>	<i>Season.</i>	<i>Price.</i>
Pytch — —	do. — —	8 Dams each
Keryleh — —	do. — —	1½ a Dam per Seer
Kekowreh — —	do. — —	1½ do.
Ketchaloo — —	do. — —	2 do.
Chechynda — —	do. — —	2 do.
Sooren — —	Summer — —	1 do.
Carrots — —	— —	1 do.
Singhareh — —	Rains — —	3 do.
Saluk — —	Winter — —	2 do.
Pendaloo — —	do. — —	2 do.
Syaly — —	Summer — —	— —
Keseyroo — —	Winter — —	3 do.

<i>Acid Fruits</i>	<i>Season</i>	<i>Price.</i>
Tamarinds — —	Summer — —	2 Dams per Seer.
Bedhel — —	do. — —	1 Dam each.
Kemrek — —	Winter — —	¼ do. do.
Oranges — —	do. — —	½ do. do.
Mountain grapes — —	Summer — —	— —
Jamen — —	Rains — —	1 Dam per Seer.
Phalseh — —	Summer — —	1½ do.
Kerundah — —	Rains — —	1 do.
Kyt — —	do. — —	¼ Dam each.
Kankhoo — —	— —	— —

Acid

<i>And Fruits.</i>			<i>Season.</i>			<i>Price.</i>
Paker	—	—	Rains	—	—	$\frac{1}{2}$ a Dam per Secr.
Kerna	—	—	do.	—	—	1 Dam each.
Lebhera	—		Summer	—		—
Junyberry	—		Rains	—		5 for a Dam.
Kernch	—		—	—		—
Lemons	—	—	Summer	—		4 for a Dam.
Amelbeyt	—		Rains	—	—	4 do. do.
Gelgel	—		do.	—		$\frac{1}{2}$ a Dam each.
Khyfs	—	—	do.	—		—
Citreus	—		do.	—		8 Dams each.
Enwleh	—	—	Summer	—	—	2 Dams per Secr.

Regulations for the Perfume Office.

His majesty is exceedingly fond of perfumes, and the presence Chamber is continually scented with flowers, and fumigated with preparations of ambergris, Lignum aloes &c, which are burnt in gold and silver censers.

His majesty constantly perfumes his body, and the hair of his head with odoriferous ointments. Some of the odoriferous preparations shall here be described.

SENTOWK. One and a half Tolah of civet, and Tolah of Chawah.

wah, two Maslahs of Jasmin oil, and two bottles of rose water.— This is used for anointing the body; and it is a great exhilarator.

ARGEHJEH. Three quarters of a Seer of sandal wood, two Tolahs of lignum aloes, two Tolahs of Myd, three Tolahs of Chuwah, two Tolahs of the roots of violets and Kehlet, (which is the seed of an odoriferous kind of grass) half a Maslah of camphor, and eleven bottles of rose water. This is used for anointing the body in the Summer.

GULKAMEH. One Tolah of ambergris; six Maslahs of Laudan, two Tolahs of Musk, four Tolahs of Lignum aloes, eight Tolahs of Akyfir ground fine on a China dish, and mixed up with one Seer of the expressed juice of roses. This is dried in the sun, and in the evening is moistened with the juice of Lemon blossoms, and ground on a fumac stone; and these operations are to be repeated ten times. Sometimes the juice of sweet basil is added. When the above operations have been repeated ten days, it is mixed up with the juice of lemon blossoms and then dried. Some of this composition is used along with the Argehjah.

RUH-AFZA, for burning in censers. Five Seers of Lignum aloes; one Seer of Sandal wood, a quarter of a Seer of Laudan, a quarter of a Seer of Akyfir, three and a half Tolahs of frankincense, three and a half Tolahs of Derhoop, which is a root brought from Cashmeer;
violets

violet roots twenty Tolahs, Ushneh ten Tolahs, pounded and sifted. To be made into cakes with four bottles of rose water thickened with Syrup.

OWPTENEH. Is an odoriferous wash for the hands. Three quarters of a Seer of Laudan, one and a half Dam of lignum aloes with the like quantity of Lemon blossoms; and one and a half Seer of Lemon peel, one Seer and ten Dams of Sandal wood, one Seer and five Dams of spikenard, the same quantity of Ushneh, thirty eight Tolahs and six Mafhahs of Musk, half a Seer and four Tolahs of Pacheh leaves, thirty six Tolahs of apples, fifteen Tolahs of Sad, (v) five Dams of violets, one Tolah two Mafhahs of Derhoop, one and a half Tolah of a grass called Akenky, half a Tolah of civet, one Tolah two Mafhahs of frankincense, with one hundred and six bottles of rose water, and five bottles of the juice of lemon blossoms. All the ingredients are pounded and strained, and then set over a slow fire with the rose water and juice of lemon blossoms; and when the composition is sufficiently boiled, it is taken off from the fire and dried.

ABYR MAYEH. Lignum aloes four Dams, Sandal wood two Dams, violet roots one Dam, spikenard three and a half Dams, Duwalek three Dams, Musk of Tartary four Tolahs, Laudan two and a half Dams, orange blossoms seven and a half Dams; all these ingredients being pounded and sifted, are put upon a slow fire, with ten bottles of rose water, and afterwards dried in the shade.

GHEsul. Thirty five Tolahs of Kettowl, one Tolah of Musk and Chuwah ; camphor and Myd of each two Tolahs ; mixed up with two bottles of rose water.

Of Natural Perfumes.

AMBERGRIS. Some say that it is produced in the bottom of the sea ; others make it to be the dung of the sea cow, which is called Sara, whilst others maintain that it is the foam of the sea.

LAUDAN, is by some confounded with ambergris ; but it is gathered from a tree found in the islands of Cyprus and Chios. It is a moisture that settles on the leaves of that tree.

CAMPHOR, is obtained from a large tree found in the maritime mountains of Hindostan and China. It is collected from the trunk and branches.

CIVET. is a perfume procured from an animal resembling a cat, but somewhat larger, with a longer face and tail. They bring this perfume from Achin.

KOWRAH, is something of the same kind procured from an animal much resembling the civet ; and it also is found in Achin.

MYD, is likewise something of the same kind, but of an inferior quality.

LIGNUM ALOES, is the root of a tree which is lopped off and buried in the earth, when, whatever is not good rots, and the remainder is pure aloes. There are several kinds of it, viz. Mendely, Jebely, Semendury, Kemary, Kakey, Berry, Cathaiy, Chiny (which is also called Kemoory) and Jelaly, Mytaky and Lemaky ; of all these kinds the Mendely is the best. The Semendury is blue, and thick and moist, and burns for a long time on the fire.

CHUWA, is distilled lignum aloes.

The Method of making Chuwah.

SMALL pieces of lignum aloes, that have been steeped in water for a week, are put into a narrow necked vessel, which is then luted with philosopher's clay. Philosopher's clay is composed of clay, cotton and rice bran. A small space is left at the neck of the vessel, which is placed inverted in another vessel, perforated at the bottom, and supported by a three legged stand, under which is placed a dish full of water, so that the mouth of the first mentioned vessel may touch its surface. Then there is made round the inverted vessel a gentle fire of cowdung, which melts the aloes, till it distils into the water. This is collected and repeatedly washed with water and rose water, to take off all smell of smoke.

SANDAL. This tree is a native of China. It has been brought into Hindostan in this reign, and thrives very well.

SANDAL.

SANDAL wood is of three kinds, white, red, and yellow. The best is that which is yellow and oily, and it is called Mekasiry.

STORAX, is the Gum of a tree native of Syria, and there are of it both liquid and dry.

KELUMBEK, is a tree whose wood is very heavy and veined. It is brought from Zcebad. It is ground fine and mixed with other perfumes, and they also make Rosaries of it.

MULLAGEER, is a tree resembling the former, only that the wood is lighter and not veined.

FRANKINCENSE, is the Gum of a tree brought from the port of Java, some mistake it for dry Storax. When thrown on the fire, it evaporates like camphor.

SCENTED NAILS, resemble shells, and are collected from the nest of an animal. They are found in the Indus, and at Bafrah and Bahrain.

A Table of Perfumes with their Prices.

Ambergris	—	—	—	1 Mohur to 3 per Tolah.
Civet	—	—	—	$\frac{1}{2}$ Rupee to 1 Mohur per Tolah.
Musk	—	—	—	1 Rupee to $4\frac{1}{2}$ Rupees per do.

Lignum

A Table of Perfumes with their Prices continued.

Lignum aloes	-	-	2 Rupees to 5 Mohurs per Seer.
Chuwa	-	-	2 As. to 1 Rupee per Tolah.
Kowrah	-	-	3 Rupees to 5 Rs. per do.
Camphor	-	-	3 Rupees to 2 Mohurs per Tolah.
Myd	-	-	1 to 3 Rupees per Tolah.
Persian saffron	-	-	12 to 22 Rupees per Seer.
Kahghy do.	-	-	1 to 3 Mohurs per Seer.
Cashmeery do.	-	-	8 to 12 Rupees per do.
Sandal	-	-	32 to 55 Rupees per Maund.
Musk pods	-	-	3 to 12 Mohurs per Seer.
Kelumbek	-	-	10 to 40 Rupees per Maund.
Storax	-	-	3 to 5 Rupees per Seer.
Frankincense	-	-	1½ to 4 Rupees per Seer.
China camphor	-	-	1 to 2 Rupees per Seer.
Effence of Fitneh	-	-	1 to 3 Rupees per bottle.
Effence of Baidmusk	-	-	1 to 4 Rupees per do.
Rose water	-	-	½ to 1 Rupee. do.
Effence of orange flowers	-	-	1 to 5 Rupees do.
Effence of Jasmin	-	-	4 to 8 Rupees do.
Violet roots	-	-	½ Rupee to 1 Rupee per Seer.
Scented nails	-	-	1½ to 2 Rupees do.
Bah leaves brought from Gujerat	-	-	} ½ to 1 Rupee do.
Sugendeh Kookelah	-	-	10 to 13 Rupees do.

A Table of Perfumes with their Prices continued.

Frankincense	-	-	1 to 3 Rupee per Tolah.
Alek-khendy	-	-	$\frac{1}{2}$ to 4 Rupees do.
Duwalek	-	-	3 Dams to 4 do.
Kanehle	-	-	
Saad	-	-	
Akuny	-	-	
Zedoary	-	-	

Flowers.

SUGENDEHKUKLA, is a flowering shrub very common in Hindostan.

SEWTY, resembles the red rose, only that it is smaller.

JASMIN. There are two kinds, one of which is called Roy Chem-bely.

ROY BEYL, resembles Jasmin, and is of several kinds.

MOWNGRA, resembles Roy Beyl, but is larger.

CHEMPEH, is of a conical form the length of a finger, its tree is handsome and bears flowers in seven years.

KEYTKEY, resembles the cone of a pine tree, and has a very delicate fragrant smell. Its tree bears flowers in six or seven years.

CHELTEH, is like a tulip only larger, and in smell it nearly resembles the violet. These flowers when withered are boiled and eaten. The tree is about the size of the pomegranate tree with leaves like the lemon tree. It flowers in the seventh year.

KEWRAH, is like the Keytkey, only twice as big. The tree flowers in four years.

TUSBEH GULAL, has a very fragrant smell. The petals are of the form of a dagger. The shrub is two ells high, and flowers in the fourth year. They make beads of these flowers, which keep fresh a week.

PHULSERY, is less than the Jafmin, and its petals are indented. The tree resembles the walnut tree; and it flowers in the tenth year.

SENGARHAR, is shaped like a clove. Its tree flowers in the fifth year.

KOOZEH, resembles the white rose. Of this flower is made Abyrmayeh, and they also distil a water from it.

PADEL, is a flower which gives an agreeable flavor to water. The tree flowers the first year.

JEWHY, its tree flowers in the third year.

NEWARY, resembles the Roy Beyl. Its tree flowers in the first year.

KEPURBEYL, has five petals and resembles the saffron flower. It has been lately brought from Europe.

THE SAFFRON FLOWER, resembles the Kepurbeyl, but it has six petals and six threads. The first three petals are very beautiful, and are encompassed by three other similar ones; and between these six petals are three yellow threads surrounding three red threads, which last are the saffron.

THE SUN FLOWER, is round, broad and large, and of numerous petals; and it always turns towards the sun. Its shrub grows to the height of three ells.

THE KENWEL, are of two kinds, one of which is yellow, blows in the morning, and follows the sun in his course; and in the evening the flower shuts up: it has six petals, and resembles the anemone. The other which is white has four petals, and when the

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moon shines, it blows and turns towards it, in the same manner as the other follows the sun.

JAFERY, is a round beautiful flower larger than the Sudberg,

GORHEL, is like the tulip and of numerous petals. It flowers in the second year.

RETENMUNGENTY, has four petals, and is smaller than Jasmin. Its tree and the leaves thereof resemble Roy Beyl. It flowers in the second year.

KEYSEW, has five petals resembling the nails of a lion.

KENAYR, remains a long time in bloom, and is beautiful, but unlucky. Whoever wears it on his head gets into quarrels. It flowers in one year.

KUDDER, is round like a ball. Its tree and the leaves thereof resemble the Walnut tree.

NAGEHSIR, is in shape like the red rose, but is white with yellow in the middle. It has five petals and threads. The tree flowers in seven years.

SOORPUN, resembles the Sefame flower, with yellow in the middle.

SIRRYKHUNDY, is somewhat like Jafmin. It flowers in two years.

HENNA, has four petals, and every shrub bears a different coloured flower.

DUPAHRYA, is a small flower of a dark red colour, and blows always at noon.

BHUYN CHUMPA, resembles the Neelofer. It has five Petals, and grows in inundated ground, in such a manner that nothing but the flower appears above the surface.

SOODORSON, resembles the Roybeyl, and has yellow threads within the petals. The plant is like the lilly.

SPIKENARD, is composed of five petals, each ten fingers long, and three fingers broad.

ROTONMALA, is used in dying cloth. With a decoction of it they mix vitriol and Maaser flowers, which produce a red colour.

MALTY, is like jasmine, but rather smaller. It flowers in the second year.

SOON, is like yellow jafmin, but somewhat larger. It has five petals. The tree resembles the jafmin, and flowers in the second year.

MALTY, is like Jafmin, but rather smaller. It flowers in the second year.

KEROYL, is a beautiful flower of three little petals. It is made into broth, and is also pickled.

JAIT, grows on a large tree whose leaf resembles that of the tamarind.

CHEMPELAH, is like a Nofegay. It flowers in the second year. The bark of the tree makes a red decoction. It grows chiefly in mountainous countries. The wood thereof burns like a candle.

LAHY. The shrub that bears this flower is an ell and a half high. The branches, before the flowers appear, are eat with bread.

KERUNDEH FLOWER, resembles the Jewhy.

DHONWONTOR, is a beautiful flower resembling the Neelofer.

SERISS, is like threads of silk, and sends its fragrance to a great distance. Its tree is called the king of trees. It is very large, and

is used in building. The heart of it is black, and resists the stroke of the axe.

KUNGLAY, is a beautiful flower of five petals, each four fingers long, and only one flower grows on each stalk.

HEMP, grows in clusters like a Nofegay. The leaves of this plant resemble those of the Chinar tree, and of the bark is made rope. One species bears a flower like the cotton shrub, and this is called in Hindostan, Sun-paut. It makes a very soft rope.

It would be impossible for one, ignorant as I am, to describe every flower of this country. A few have been mentioned by way of specimen. Here are also found abundance of flowers transplanted from Persia and Tartary; such as roses, violets, Jasmín, &c.

THE PLANTS, flowers, roots, &c, of this country, that are used for food, or applied to medicinal purposes, are innumerable. It is said, by Indian authors, that if you take a leaf of every tree they will amount to six Murabá.

<i>Names.</i>		<i>Colour.</i>		<i>Season.</i>
Roy-Beyl	- -	White	- -	Summer.
Mowngra	-	do.	- -	do.
Chempch	- -	Pale yellow	-	All the year.
Keytkey	- -	do.	-	Summer.
Cheltch	- -	White	- -	Winter.
Koozeh	- -	White and yellow	-	Autumn.
Gulal	- -	White	- -	Spring.
Teshch Gulal	-	do.	- -	Winter.
Phulfery	- -	do.	-	The rains.
Sengarhar	- -	do.	- -	Summer.
Padel	- -	do.	- -	Spring.
Jewhy	- -	Yellow and white	-	The rains.
Newary	- -	White	- -	Spring.
Narcissus	-	do.	- -	do.
Violet	- -	Gives name to a colour.		Summer.
Kernch	- -	White	- -	Spring.
Kepurbeyl	-	————	-	————
Saffron flower	-	Violet colour	-	Autumn.
Sun flower	-	Yellow	-	————
Kenwel	- -	A light red and half blue and white	-	} The rains.
Jatery	- -	Dead yellow	-	
Gorhel	- -	Red, yellow, orange, and white	-	} The rains.

Names.

<i>Names.</i>		<i>Colour.</i>		<i>Season.</i>
Retenmungeny	-	Fiery red	-	All the year.
Kayfew	-	_____	-	Summer.
Kenyar	- -	Red and white	-	_____
Kuddem	- -	Yellow with white within	- -	} Spring.
Nagehfir	- -	White & yellow within		do.
Sorpun	- -	do. do. do.		The rains.
Serrykhendy	-	White, red & yellow		Spring.
Henna	-	_____	-	_____
Dupahrya	-	Bright red & white	-	All the year.
Bhuyn Chumpa	-	Apricot colour	-	_____
Suderfun	- -	Yellow resembling wa- ter Lily	- -	} The rains.
Spikenard	- -	Dirty red	- -	Spring.
Rutenmala	-	Yellow	- -	do.
Soon	- -	do.	- -	do.
Malty	- -	_____	- -	_____
Glove Jelly flower	-	Gold colour	-	Spring
Keroyl	- -	_____	- -	do.
Jait	- - -	Yellow with red & black		The rains.
Chumpelah	-	White	- -	Spring
Lahy	- -	Yellow	- -	Winter.
Kerundeh	- -	White	- -	The rains.
Dhonontor	-	Like the water Lily		do.

Names.

<i>Names.</i>		<i>Colour.</i>		<i>Season.</i>
Sirefs	— —	Yellow inclined to green.		Spring.
Kunglay	—	Red and Yellow	— —	_____
Hemp	— —	Yellow	— —	The rains.

Regulations for the Wardrobe.

THROUGH the attention of his majesty, a variety of new manufactures are established in this country ; and the cloths fabricated in Persia, Europe, and China have become cheap and plenty. The skill of the manufacturers has increased with their number ; for his majesty has made himself acquainted with the theory and practice, in every stage of the business, so as to be able to discover the merits of the workmen ; thus by bringing the arts into credit, the natives are encouraged to give application, and they speedily gain a complete knowledge of their profession.

THE manufactures of every nation are to be found in the royal workshops. Whatever is brought or made there, or is received in Peshcush is carefully preserved ; and those articles of which there is abundance are either made up into garments, or given away.

EVERY piece that is received is put by with the price marked upon it ; and skilful people are employed in comparing the former with the present price. By this means the intrinsic value being learnt, the prices are so much reduced, that the Ghiafs Nukshbund which

which was formerly bought for one hundred Mohurs, is now to be had for fifty.

SOMETHING shall here be said of the different dresses worn by his majesty ; to give more would run me into prolixity.

THE TAKOWCHYEH, is made of a single cloth, and is of the Indian form. Formerly it had flits in the skirt, and was tied with strings on the left side ; his majesty has ordered it to be made with a round skirt and to be tied on the right side. It requires seven and half ells. The price for making one of them plain, is one rupee, and those which are ornamented with fitches are from one Rupee to five rupees. There are also expended three quarters of a Miskal of silk.

THE PAISHWAZ, is of the same form, but ties before ; and some are also made without strings.

THE DUTAIY requires six ells, and four Girahs for the out side and the lining, four Girahs for the strings, and nine for the Sinjaf (or border). The expence of making is, from one Rupee to three Rupees ; and it requires one Miskal of silk.

THE SHAHAJEDEH. In every Girah (*w*) are worked sixty lines of fitches ; and it is from thence also called Shufht Khutty (sixty lines). It has a double lining, and some are quilted with cotton.

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The

(*w*) the 16th part of an ell.

The expence of working is, two Rupees per square ell.

SOZENY. A quarter of a Seer of cotton and two Dams of filk. The quilter has eight Rupees.

AJERDEH CHAR KALEMY one and one eighth Seer of cotton and one Dam of filk ; workman two Rupees.

KEBA, commonly called Jamah-pumbahdar. One Seer of cotton and two Miskals of filk. The taylor has from a quarter of a Rupee, to one Rupee.

GUDER, is a dress wider and longer than the Keba and has more cotton in it. It is used in Hindostan in the place of furs. Seven ells for the outside, six ells for the lining, four Girahs for the strings and nine Girahs for the border ; two Seers and a half of cotton, and three Miskals of filk. The taylor is paid from half a Rupee to one Rupee and a half.

THE FIRJY, is open before without strings. Some add buttons and wear it over the Jamah. For the outside, five ells and twelve Girahs ; for the lining five ells and five Girahs, for the border fourteen Girahs. One Seer of cotton, and one Miskal of filk. The taylor has from a quarter of a Rupee to one Rupee.

THE FIRGOOL, is a very becoming garment. It was first brought from Europe, and now is worn by people of all ranks. It is made of various kinds of stuff. The outside requires nine ells and six and a half Girahs ; the lining the same ; six Miskals of silk, and one Seer of cotton. They are made single and double. The taylor has from half a Rupee to two Rupees.

THE CHUCKMUN is made of broad cloth, flannel, or wax cloth. His majesty has it made of Dara-iy wax cloth, which is exceedingly light and looks very well, and rain will not penetrate it. It requires six ells for the cloak, five Girahs for the strings ; and two Miskals of silk. The taylor has, for making one of broad cloth two Rupees, for one of flannel one and half Rupee, and for one of wax cloth half a rupee.

THE SHOOLWAR, is made of different cloths, and is either single or double, and is sometimes quilted. For the outside three ells, and eleven Girahs, for the waistband six Girahs ; one and a quarter Miskal of silk, and half a seer of cotton. The taylor has from a quarter, to half a rupee.

EACH of the above dresses is also made in different fashions from what have been described ; and the Turbans and other parts of dress are innumerable. Besides which, the rich dresses that are bestowed on the nobility on festivals, are beyond description. Every quarter
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there are prepared for the nobility one thousand Sirrapa, (or complete dresses). They are tied up in separate bundles, each containing twenty-one.

His majesty is very fond of woollen stuffs, particularly Shawls.

Of Shawls.

His majesty has ordered four kinds to be made. First, Toos Affel, which is the wool of an animal of this name whose natural colour, in general, is grey inclining to red, though some are perfectly white; and those shawls are incomparable for lightness, warmth, and softness. Formerly they were always made with the wool in its original state, but his majesty has had some of them dyed, and it is surprising that they will not take a red colour. Second, Sefed Alcheh, which they also call Terehdar. The natural colours of the wool are white or black; and they weave three sorts of them, white, black, and grey. Formerly there were not above three or four different colours for shawls; but his majesty has made them of various hues. Third, Zerdozy, Gulabetun, Keshydeh, Culgha, Bandhenun, Cheet, Alcheh, and Perzdar, which are of his majesty's invention. Fourth, from being short pieces, he had them made long enough for Jamahs.

THE shawls are classed according to the day, month, year, price, colour, and weight; and this manner of classing is commonly called Miffel. The Mufhreffs, having examined these particulars, mark
the

the quality of each shawl on a piece of paper, which they affix to one corner thereof. All those that are brought into the palace on the day Ormuzd of the month Fervirdin, (x) are preferred to those received afterwards of the same fineness, weight and colour, and each are written down in order. Every day there are received into store of the following kinds ; Toos, Sefed Alcheh, Laal Zerreen, Narenjy, Berenjy, Caremzy, Kahy, Gulpumbch, Sendely, Badamy, Arghuwany, Anaby, Tooteky, Affely, Sofeny, Menjeny, Gulkafny, Sibecky, Alify, Festoky, Pezh Gul, Gulkhear, Nejyberen, Bhowjputtry, Gulaby, Asmany, Kulghy, Aby, Zytoony, Jigery, Zemroody, Cheeny, Benefsh, Emboweh, Mushkeen, Fakhtehy. From this account of one day, may be formed an idea of what is done in the course of a year.

FORMERLY SHAWLS were but rarely brought from Cashmeer, and those who had them, used to wear them over their shoulders in four folds, so that they lasted for a long time. Now they are worn single, by people of all degrees. His majesty has introduced the custom of wearing two shawls, one under the other, which is a considerable addition to their beauty. By the attention of his majesty the manufacture of shawls in Cashmeer is in a very flourishing state, and in Lahoor there are upwards of a thousand manufactories of this commodity. They also make an imitation of Shawl, with the warp of silk, and the woof of wool; and this kind is called Mayan. Of both kinds are made Turbans, &c.

HERE follows a table, with the prices of several manufactures.

Current Prices of Manufactures.

<i>Cloths wove with gold.</i>			<i>Prices.</i>		
Yezdy Velvet brocaded with gold-	15	to 150	Mohurs	per	piece.
Europe do.	-	-	10 to 70	Mohurs	per piece.
Gujerat do.	-	-	10 to 50	Mohurs	per piece.
Kafh do.	-	-	10 to 40	Mohurs	per piece.
Herat do.	-	-	_____		
Lahoor do.	-	-	10 to 40	Mohurs	per piece.
Zirbaft Sereer	-	-	3 to 70	do.	do.
Mutebbek	-	-	2 to 70	do.	do.
Meelek	-	-	3 to 70	do.	do.
Gujerat brocade	-	-	6 to 60	do.	do.
Tafs Gujeraty	-	-	1 to 35	do.	do.
Daraiybaf	-	-	2 to 50	do.	do.
Mokiefh	-	-	1 to 20	do.	do.
Shirwany	-	-	6 to 17	do.	do.
Moshejjer Ferengy	-	-	1 to 4	Mohurs	per Ell.
Deyba Ferengy	-	-	1 to 4	do.	do.
Deyba Yezdy	-	-	1 to 1½	do.	do.
Khara	-	-	5 R. to 2	do.	do.
China Sattin	-	-	-	-	-
China Tewar	-	-	-	-	-
Khaz	-	-	-	-	-

Cloths

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Cloths woven with gold continued. Prices.

Tuffecleh, brought from Meeca	-	-	15 to 20 Rupees per ell.
Koortahwar Gujeraty	-	-	1 to 20 Mohurs per piece.
Mundeel	-	-	do.
Cheerch	-	-	1 to 14 do.
Dooputteh	-	-	$\frac{1}{2}$ to 8 do.
Foteh	-	-	6 to 8 Rupees do.
Coverlids	-	-	$\frac{1}{2}$ to 12 Mohurs per piece.
			1 to 20 do.

Silken Stuffs.

Europe Velvet	-	-	1 to 4 Mohurs per ell.
Kashy do.	-	-	2 to 7 Mohurs per piece.
Yezdy do.	-	-	2 to 4 do.
Meshed do.	-	-	do.
Herat do.	-	-	2 to 4 do.
Lahoor do.	-	-	do.
Gujerat do.	-	-	2 to 4 do.
Keteefeh Pooreby	-	-	do.
Tajehbaf	-	-	1 to 2 Rupees per ell.
Daraibaf	-	-	1 to $\frac{1}{2}$ Rupees do.
Murebbek	-	-	2 to 30 Mohurs per piece.
Shirwany	-	-	2 to 30 do.
Meeleh	-	-	1 to 30 do.
Kumrah	-	-	$\frac{1}{2}$ to 10 do.
Tewar	-	-	1 to 7 do.
	-	-	1 to 5 do.
	-	-	1 P. to 3 do.
			do.

PART I.

Cotton Cloths.			Prices.
Khaffah	-	-	3 Rupees to 15 Mohurs per Piece
Chowtar	-	-	2 Rupees to 9 Mohurs.
Mulmuls	-	-	4 Rupees to 5 Mohurs.
Tunfook	-	-	4 Rupees to 5 Mohurs.
Siryaf	-	-	2 Rupees to 5 Mohurs.
Gungajel	-	-	4 Rupees to 5 Mohurs.
Behroon	-	-	4 Rupees to 4 Mohurs.
Schen	-	-	1 to 3 Mohurs.
Jewhneh	-	-	1 Rupee to 1 Mohur.
Atan	-	-	2½ Rupees to 1 Mohur.
Afawely	-	-	1 to 5 Mohurs.
Baftah	-	-	1½ Rupee to 5 Mohurs.
Mahmudy	-	-	½ Mohur to 3 Mohurs.
Penjtoleah	-	-	1 to 3 Mohurs.
Jewhleh	-	-	½ to 2½ Mohurs.
Saloo	-	-	3 Rupees to 2 Mohurs.
Dooreah	-	-	6 Rupees to 2 Mohurs.
Bahaderfhahy	-	-	6 Rupees to 2 Mohurs.
Gerbhfooty	-	-	1½ to 2 Mohurs
Sheleh Decany	-	-	½ to 2 Mohurs.
Mehrkul	-	-	3 to 10 Rupees per Piece
Mundiel	-	-	½ to 2 Mohurs.
Sirbund (Turband)	-	-	½ to 2 Mohurs.
Duputtch	-	-	1 Rupee to 1 Mohur.

<i>Cotton Cloths continued.</i>				<i>Prices.</i>
Ketancheh	-	-	-	1 Rupee to 1 Mohur per peice.
Fotch	-	-	-	$\frac{1}{2}$ to 6 Rupees.
Goffuppytch	-	-	-	1 to 2 Rupees.
Chintr	-	-	-	2 Dams to 1 Rupee per Ell.
Gezeench	-	-	-	$\frac{1}{2}$ to $1\frac{1}{2}$ Rupees.
Salahaty	-	-	-	2 Dams to 4 Dams.

<i>Woolen Cloths.</i>				<i>Prices.</i>
Europe broad cloth	-	-	-	$2\frac{1}{2}$ Rupee to 4 Mohurs per Ell.
Nagorey and Lahorey	-	-	-	2 Rupee to 1 Mohur per Piece.
Sool Murreba	-	-	-	4 to 15 Mohurs.
Sool Mukhiyer	-	-	-	5 Rupee to $1\frac{1}{2}$ Mohur.
Shawls	-	-	-	2 Rupee to 8 Mohurs.
Shawl Cheerch	-	-	-	2 Rupee to 25 Mohurs.
Shawl Fotch	-	-	-	$\frac{1}{2}$ to 3 Mohurs
Shawl pieces for Jamina	-	-	-	$\frac{1}{2}$ to 4 Mohurs
Gooffi-pyytch	-	-	-	$1\frac{1}{2}$ Rupee to $1\frac{1}{2}$ Mohur.
Sirpytch	-	-	-	$\frac{1}{2}$ to 4 Mohurs.
Aghry	-	-	-	7 Rupees to $2\frac{1}{2}$ Mohurs.
Purrem Gurrem	-	-	-	5 Rupees to $2\frac{1}{2}$ Mohurs.
Ketafs	-	-	-	$2\frac{1}{2}$ Rupees to 10 Mohurs.
Phowk	-	-	-	$2\frac{1}{2}$ Rupees to 15 Rupees per Piece.
Dermek	-	-	-	2 Rupees to 4 Mohurs.
Puttoo	-	-	-	1 to 10 Rupees.

Woolen cloths

*Woollen Cloths continued.**Prices.*

Reyokar	-	-	-	2 Rupees to 1 Mohur per piece.
Miffery	-	-	-	5 to 50 Rupees.
Birdyemany	-	-	-	5 to 35 Rupees.
Panchynemed	-	-	-	2 Rupees to 1 Mohur.
Tekeahnemed, Europe	-	-	-	1½ Rupee to 5 Rupees.
Tekeahnemed, Indian	-	-	-	1½ to 5 Rupees.
Lewy	-	-	-	14 Dams to 4 Rupees.
Blankets	-	-	-	10 Dams to 2 Rupees.
Cashmeery Caps	-	-	-	2 Dams to 1 Rupee.
Kumpeh	-	-	-	2 Rupees to 1 Mohur do.

The Tufteer Khanéh.

A PICTURE is the resemblance of something in nature, which ordinary painters can draw from originals; but the artists of Europe with ease create forms out of their own imaginations, that resemble nature herself. But through the medium of letters, the experience of antiquity has been transmitted to us, and become the capital stock of wisdom: out of respect to which consideration, I shall first describe the library. Of a truth, if it had not been for letters, speech would not have obtained life, nor our minds been enriched with the secrets of antiquity.

VARIOUS are the alphabets which have been chosen by different
 V O L. I. nations,

nations, namely the Syrian, the Greek, the Hebrew, the Coptic, the Maakely, the Kufy, the Calameery, the Ethiopian, the Ryhamy, the Arabic, the Persian, the Roman, the Hymery, the Barbary, &c. as is evident from ancient books.

THE difference betwixt letters consists in the shape of the lines which form them, that is, whether they be curved or straight. Thus the Kufy character is compounded of a line that is one Dang in curve, and the remainder straight. The Maakely has no curve: The inscriptions on ancient buildings are mostly in this character.

AT this day there are in use eight different alphabets in Iran, Turan, Room, and Hind.

IN the year three hundred and ten of the Hegira, Ebn Mokleh formed six different alphabets from the Maakely and the Kufy; viz, the Suls, the Towkya, the Mohekeh, the Nuskh, the Ryhan, and the Rokaa; to which some add the Ghobar, making him to have invented seven alphabets. Some attribute the invention of the Nuskh character to Yacoob Motassemy. The Suls and the Nuskh are composed of two Dangs of curve, and four Dangs of straight line. The Towkya and Rokaa, are four Dangs and a half curved, and the rest straight line. The Mohekeh and Ryhan have four and a half Dangs straight line, and the rest curve. The seventh kind of character is the Taleek, formed out of the Rokaa and the Towkya, and having

very little of straight line. Khojeh Taj Solimany, who wrote the six abovementioned characters excellently, was also a proficient in this; and some say that he invented it. Ashruff Khan, Meer Moonshy to his Majesty, has brought this character to the highest degree of perfection. The eighth character is the Nustaleek, which is all curve. Some pretend that it was composed from the Nusk and the Taleek by Khojeh Meer Aly Tebrezce in the time of Timur; but this is not true, for I have seen books in this character that were written before the reign of that monarch.

His majesty, by the encouragement that he gives to good penmen, has brought writing to the highest degree of perfection, particularly in the Nustaleek character. Those who excel in the Nustaleek, and are under the shadow of the throne, are Mahommed Hufsain Cassimeery, who is generally known under the title of Zurreen Kalum; (y) and he is reckoned to equal Molla Meer Aly; also his son Mollana Baker, together with those here following, are famous for their skill in this art. Mahommed Ameen Meshedy; Meer Hufsain Kolenjy; Mollana Abd-al-Hy; Mollana Dury; Mollana Abdalraheem; Meer Abdallah; Nezamy Caszveeny; Aly Chemmen Cassimeery; Noorullah, and Cossim Arfalan.

His majesty has made several arrangements in his library, part of which is kept in the Haram, and the rest in the outer apartments. The books are classed in sciences and histories, according to their several prices.

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EVERY

EVERY day some capable person reads to his majesty, who hears every book from beginning to end. He always marks with the date of the month the place where he leaves off; and the reader is paid according to the number of pages. There is hardly a work of science, of genius, or of history, but has been read to his majesty: and he is not tired with hearing them repeated, but always listens with great avidity.

THE following works are repeatedly read. Akhlāh Naffery; Kemia Saadet; Cabusnameh; Moktoobat Sherf Muneery; Goolistan; Hedykeh; Jam Jum; Bostan; Shahnameh; Khumsfeh Sheikh; Kuliāt Khofru; Kuliāt Mollana Jami; Dewan Khacany; Dewan Anveri; and a number of books of history.

By the command of his majesty the following translations have been made from the Sanscrit, and other languages, into the Persian and Hindovee.

THE new Astronomical Tables of Ulugh Beg, from Persian into Hindovee, by Emeer Futtah Ullah Sheerazee, Kishen Jewfy, Gongadhori, Mahais and Mohanond; with the assistance of the author of this work.

THE Mōhābhārōt, one of the most ancient books of the Hindoos, into Persian by the joint labours of Nekeeb Khan, Mollana Abd-ul-Cader,

Cader, and Sheikh Sultan Tanfery. The original consists of near one hundred thousand distichs. His majesty has entitled this ancient story *Rezem-namch*. (z)

THE *Ramayon*, an ancient Hindoo work, into Persian. It contains the history of Ramchōndrō at full length, with many philosophical reflections interspersed.

THE *Othōrbō*, which, in the opinion of the Hindoos, is one of the four books of divine authority, has been translated into Persian by Hajee Ibraheem Sirhindy.

My elder brother, Sheikh Fizee, has made a Persian version of *Lēē-lāwōtēē*, which is esteemed the best book on Indian arithmetic.

THE *Tajok*, a treatise on astronomy, has been translated into Persian by Mokummel Khan Gujeraty.

THE *Vahiat Babery*, (a) which is a wise rule of conduct, has been translated from the Turkish, into the Persian language by Mīrza Khan Khanan.

THE history of Cashmeer, containing an account of that country for the space of four thousand years, has been translated from the Cashmeerian into Persian, by Mollana Shah Mohammed Shahabady.

THE Moajem-ul-Boldan, which is a curious geographical work, has been translated from the Arabic into Persian by a number of learned men, amongst whom were Molla Ahmed Tatah, Cossim Beg, and Sheikh Menewer.

THE Hōrçēbōngs, a Hindoo work, in which is included the history of Krishnō, has been translated into Persian.

NASSERULLAH MUSTOFY, and Mollana Haffan Vaez, had made Persian versions of the Kaleilah Dumnah; but they being full of foreign Metaphors, and written in a difficult style, his majesty ordered the author of this work to make a new version of it in Persian, to which he has given the title of Ayar-Danish.

THE story of the loves of Nöl and Dömöyöntēē, which is highly esteemed in the Hindovee language, has been translated by Skeikh Fizee, into Persian verse, in the manner of Leilee and Mujnoon.

HIS majesty being fond of history, commanded those skilled therein, to compile a history of all parts of the world for these last thousand years. It was begun by Nekceb Khan and others; and Molla-

Mollana Ahmed Tattavce, had a great share in the compilation ; Jafer Beg, and Afos Khan finished it ; and the author of this work wrote the preface. It is called Tareekh Alf, or the history of one thousand years.

The Painting Gallery.

His majesty taking great delight in, and having patronized this art from the commencement of his reign, has caused it to arrive at high perfection. With that view this department was established, in order that a number of artists being collected together, might vie with each other for fame, and become eminent by their productions.

EVERY week the Daroghas, and Tepookchies, bring to his majesty the performance of every artist, when in proportion to their merits, they are honored with premiums, and their salaries are increased.

THE following is a list of the most eminent artists.

Meer Syed Aly Tetrezy.	Lal.	Mehmeen.
Khojah Abdul-fered Shereen Calum Sheerazce.	Mekend.	Kelmkeren.
Defwant (b), the son of a Palkee Bearer.	Muslikeen.	Tara.
Befawen (b)	Ferokh.	Sanoolah.
Kyfu.	Kelmak.	Herbuns.
	Madhu	Ram.
	Jojen	

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(b) These two excelled in taking likenesses, and finishing.

THE great encouragement that is given to merit, has produced many admirable performances. Persian books in prose and verse are finely illuminated with paintings. The Kiffah Humzah, in twelve volumes, is ornamented with one thousand four hundred paintings: And in like manner, amongst many others, the following works are embellished. Ginjeznameh; Zafer-nameh; Akbal-nameh; Rezemnameh; Ramayon; Nul Dumen; Keleelah Dumnah; and the Ayar Danish.

AND, by the command of his majesty, portraits are made of all the principal officers of the court, which being bound up together form a thick volume; wherein the past are kept in lively remembrance, and the present are insured immortality.

OTHER ingenious artists are employed in embellishing the margins of books: and great pains are also bestowed upon the bindings.

MANY of the servants of this department are Munsubdars, Ah-dyan, and cavalry of every denomination, the monthly pay of a foot soldier never exceeds one thousand two hundred, and is never less than sixty Dams.

The Kowr Khaneh.

THERE is always kept in store armour sufficient for the equipment
of

of an army. Those which are Khafeh (*c*), have particular names and ranks given them.

THERE are thirty Khafeh swords, one of which is carried to the Haram every month, and the former one is returned. There are also in readiness forty other swords, which they call Kowtel. When of the thirty Khafeh swords, twelve remain unused, the complement is made up out of these forty, so that there are always thirty Khafeh swords. Also twelve sword belts are kept apart, and sent into the Haram, one every week alternately.

THERE are likewise forty Jemdhers and forty Khupwals (*d*), delivered out alternately, of each one every week. And of the two last mentioned, there are thirty more of each called Kowtel, which are used to keep up the full complement of these, in the same manner as has been described of the Khafeh swords. Moreover, there are eight Kareds (*e*), twenty Neyzals (*f*), and twenty Birchchs (*f*); and a different one of each is used every month. There are also eighty-six Meshed and Behdayin bows, with twenty-four others, out of which in every solar month of thirty two days, one bow is sent
to

(*c*) applied to his majesty's particular use.

(*d*) kinds of Daggers.

(*e*) Knives worn in the girdle.

(*f*) different kinds of spears.

to his majesty, every day ; and during every month of thirty one days, two every week alternately. Every one of these has its rank assigned it ; and when his majesty goes abroad, or appears in the Bar Aum, the sons of the Omrahs, with other Munsubdars and Ahdyan, carry the Kowr in their hands, and on their shoulders. One carries a bow, another a quiver, a third a sword, and a fourth a shield ; and there are four of each of these kinds. But of the following weapons, only four persons are employed in carrying one of each ; viz. a Neyzah, a Bircheh, a Tubberzaghnowl (*g*), a Peyarygupty (*i*), a Kemankeroheh (*h*), a Gung (*i*), and a Sandely (*i*). On journies a number of mules, camels, and carts are loaded with all sorts of arms.

IN the Bargah, the Omrahs and others arrange themselves between those who support the Kowr. When his majesty goes abroad, they all march behind excepting a few of the principal nobility, who go amongst the Kowr : With the Kowr are caparisoned elephants, with camels, chariots, Nakaraks, Flags, Kokebehs, and other ensigns of state ; and the mace-bearers close the whole, being assisted by the Meer Bukhshian, in clearing the way.

WHEN his majesty hunts, some nimble foot soldiers also carry arms.

HERE:

(*g*) a kind of Battleaxe.

(*h*) a kind of Cross-bow.

(*i*) These I have not been able to get explained.

Here is subjoined a table of the names and prices, of warlike weapons &c.

A table of warlike weapons &c.

					Prices.
Swords	-	-	-	-	$\frac{1}{2}$ Rupee to 15 Mohurs.
Khandeh	-	-	-	-	1 to 10 Rupees.
Goopy	-	-	-	-	2 to 20 Rupees.
Jembher	-	-	-	-	$\frac{1}{4}$ Rupee to $2\frac{1}{2}$ Mohurs.
Khunjer	-	-	-	-	$\frac{1}{2}$ to 5 Rupees.
Kelipwah	-	-	-	-	$\frac{1}{2}$ Rupee to $\frac{1}{2}$ Mohur.
Jumkhawg	-	-	-	-	$\frac{1}{2}$ to $1\frac{1}{2}$ Mohur.
Bauk	-	-	-	-	$\frac{1}{2}$ Rupee to 1 Mohur.
Jembreh	-	-	-	-	$\frac{1}{2}$ do. do.
Kettar	-	-	-	-	$\frac{1}{2}$ do. do.
Narlingmota	-	-	-	-	$\frac{1}{2}$ to 2 Mohurs.
Bows	-	-	-	-	$\frac{1}{4}$ Rupee to 3 Mohurs.
Bow Cases	-	-	-	-	1 to 4 Rupees.
Nowek	-	-	-	-	$\frac{1}{2}$ to 1 Rupee.
Arrows	-	-	-	-	$\frac{1}{2}$ to 30 Rupees per bundle.
Quivers	-	-	-	-	$\frac{1}{4}$ Rupee to 2 Mohurs.
Duddee	-	-	-	-	$\frac{1}{2}$ to 5 Rupees.
Teerburdar	-	-	-	-	1 to $2\frac{1}{2}$ Dams.
Pykankush	-	-	-	-	$\frac{1}{2}$ to 3 Rupees

*A table of warlike weapons &c.**Prices.*

Neyzeh	} different kinds of spears		$1\frac{3}{4}$ Rupee to 6 Mohurs.
Bireheh			$3\frac{1}{2}$ Rupees to 2 Mohurs.
Sang			$\frac{1}{2}$ to $1\frac{1}{2}$ Rupees.
Synfty	-	-	$\frac{1}{2}$ to 1 Rupee.
Seclreh	-	-	10 Dams to $\frac{3}{4}$ Rupee.
Goorz, iron club	-	-	$\frac{1}{4}$ to 5 Rupees.
Shushpur	-	-	$\frac{1}{2}$ Rupee to 3 Mohurs.
Goopteen	-	-	1 to 3 Rupees.
Tubber, battle-axe	-	-	$\frac{1}{2}$ to 2 Mohurs.
Byay	-	-	$\frac{1}{2}$ to 5 Rupees.
Zaghnowl	-	-	$\frac{1}{2}$ Rupee to 1 Mohur.
Chuckerluffoolch	-	-	1 to 6 Rupees.
Tubberzaghnowl	-	-	1 to 4 Rupees.
Turrengaleh	-	-	$\frac{1}{4}$ to 2 Rupees.
Knives	-	-	2 Dams to 2 Mohurs.
Gooptykared	-	-	3 Rupees to $1\frac{1}{2}$ Mohurs.
Kumtchykared, a kind of knife	-	-	1 to $3\frac{1}{2}$ Rupees.
Chakoo, clasp knife	-	-	2 Dams to $\frac{1}{4}$ Rupee.
Keman Keröch	-	-	2 Dams to 1 Rupee.
Kumteh	-	-	5 Dams to 3 Rupees.
Dehantufung	-	-	10 Dams to 2 Rupees.
Pushtkar	-	-	2 Dams to $\frac{1}{2}$ Rupee.
Shuftavaiz	-	-	2 Dams to 1 Rupee.
Geerahkusha	-	-	1 Dam to $\frac{1}{4}$ Rupee.

A table

A table of warlike weapons &c.

Prices.

Kharmahy	-	-	-	1 to 5 Rupees.
A Sling	-	-	-	1½ Dam to ½ Rupee.
Gujbag	-	-	-	1 to 5 Rupees.
Sipper	} Shields	-	-	1 to 50 Rupees.
Dahl		-	-	½ Rupee to 4 Mohurs.
Kherch	-	-	-	1 Rupee to 4 Mohurs.
Phary	-	-	-	1 Rupee to 1 Mohur.
Adanch	-	-	-	½ to 5 Rupees.
Debelghah	-	-	-	½ Rupee to 3½ Mohurs.
Ghaghree	-	-	-	1 to 4 Rupees.
Zirch Kulah, Helmet	-	-	-	1 to 5 Rupees.
Ghaghlowch	-	-	-	1 Rupee to 2 Mohurs.
Jerbah	-	-	-	20 Rupees to 30 Mohurs.
Zirch, coat of mail	-	-	-	1½ Rupee to 100 Mohurs.
Bukter	different kind of armour	-	-	4 Rupees to 12 Mohurs.
Jawfirun		-	-	4 Rupees to 5 Mohurs.
Charaycanch		-	-	2 Rupees to 7 Mohurs.
Kohty		-	-	3 Rupees to 5 Mohurs.
Sadsky		-	-	3 Rupees to 5 Mohurs.
Angerakh		-	-	1½ Rupees to 5 Mohurs.
Bhanjo		-	-	3 Rupees to 5 Mohurs.
Cassre Zirch		-	-	3 Rupees to 5 Mohurs.
Salehkh		-	-	1½ Rupees to 5 Mohurs.
Chelard		-	-	5 Rupees to 25 Rupees.

*A table of warlike weapons &c.**Prices.*

Gauntlets	-	-	-	1½ Rupee to 2 Mohurs.
Rawg	-	-	-	1 Rupee to 10 Mohurs.
Kuntehfobeh	-	-		1 to 10 Rupees.
Iron Cuirasses.	-	-		½ Rupee to 10 Rupees.
Keejem	-	-	-	50 to 300 Rupees.
Artekkejem	-	-		4 to 7 Rupees.
Kufhkeh	-	-	-	1 Rupee to 2½ Mohurs.
Girdeny	-	-	-	1 Rupee to 1 Mohur.
Matchlocks	-	-	-	½ Rupee to 1 Mohur.
War Rockets	-	-		2½ to 4 Rupees.

The Artillery.

THESE are the locks and keys of empire ; and, excepting Room, no kingdom can compare with this in the number and variety of its ordnance.

SOME pieces of cannon are so large as to carry a ball of twelve Maunds ; and others require each several elephants, and a thousand bullocks for their transportation.

HIS majesty gives a great deal of attention to this department, and has appointed to it Daroghahs and clerks.

He has invented several kinds, some of which are so contrived as to take to pieces for the convenience of carriage, and when the army halts, they are nicely put together again. Also seventeen pieces are so united together, as to be discharged by one match. There are others which can be easily transported by one elephant; and they are called Gujnal. Others can be carried by a single man, and are called Nurnal.

It has been wisely ordered, that a sufficient train of artillery be placed in each Subah.

The cannon for battery, and for boats, and those which are fit for journies, are kept separate. It would be impossible to innumerate them; and skilful artists are continually making new ones, especially Gujnals, and Nurnals.

In this department Omrahs and Ahdyan receive large salaries.

The pay of a foot soldier is from 100, to 400 Dams.

Rules observed in making fire-arms for his majesty's use.

BUNDOOKS (*j*) are now made in such a manner, that when filled with powder up to the muzzle, there is no fear of their bursting. Formerly they never were of more than four folds of iron; and

V O L. I.

V

sometimes

*A table of warlike weapons &c.**Prices.*

Gauntlets	-	-	-	$1\frac{1}{2}$ Rupee to 2 Mohurs.
Rawg	-	-	-	1 Rupee to 10 Mohurs.
Kuntchfobch	-	-		1 to 10 Rupees.
Iron Cuirasses.	-	-		$\frac{1}{2}$ Rupee to 10 Rupees.
Keejem	-	-	-	50 to 300 Rupees.
Artekkcejem	-	-		4 to 7 Rupees.
Kushkeh	-	-	-	1 Rupee to $2\frac{1}{2}$ Mohurs.
Girdeny	-	-	-	1 Rupee to 1 Mohur.
Matchlocks	-	-	-	$\frac{1}{2}$ Rupee to 1 Mohur.
War Rockets	-	-		$2\frac{1}{2}$ to 4 Rupees.

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sometimes only of one, joined together by the two extremities of the breadth, and which were very dangerous. His majesty after having the iron flattened, has it rolled up like a scroll of paper, but slantingly, and every fold is passed through the fire. There is also the following method : Solid pieces of iron are properly tempered, and then bored with an iron borer, and three or four of these are joined together to form a Bundoock. The smallest Bundoocks that are made are two spans long, and the longest near two ells. That of one ell and a quarter is called Demanik, and its stock is made differently from the others. Some are made to fire without a match, merely by giving a little motion to the trigger. And they make some balls that will do execution like a sword. There are a great number of skilful artists in this department, the chief of whom are Ostad Kebeer, and Hussain. In preparing the iron for Bundoocks half is lost in the fire. When the lengths are made, and before they are joined together, they are stamped with figures, expressing the quantity of crude iron, and the quantity remaining ; and in this state it is called Dowl. This is sent for his majesty's inspection, and the weight of the ball being determined, the bore is made accordingly. The Bundoock ball is never larger than twenty five Tanks, nor less than fifteen ; but, excepting his majesty, no body is bold enough to fire off one of the largest. When the bore is finished, it is again carried to the Haram. From thence it is brought out again, and set in an old stock, and filled with powder till within a third of the muzzle. If it stands this proof, it is carried again to his majesty. Then the muzzle

muzzle is finished, after which it is again put into an old stock, as before mentioned, and tried at a mark. If it does not carry true, they heat it, and straighten it by means of a wooden rod. Then in the royal presence it is delivered to the filer, who fashions the outside as he is directed. When this is done, the barrel is again carried to his majesty, when the wood and form of the stock are determined. In this stage the figures, marking the weight of the crude and of the prepared iron, are effaced, and in their room are engraven the makers name, the place, the month, and the year. Next are made the trigger, the ram rod, and primer. After all these are finished, the piece is again ordered to be proved. If it is found to carry true, it is again brought to the Haram along with five balls. In this state it is called *Sadeh* (or plain). The colour of the barrel and stock is next determined, and when the colouring is finished, it is called *Rungeen* (or coloured). It is now sent again into the Haram with five more balls. His majesty fires it four times, and returns it back again with the fifth ball. When ten of these *Rungeen* muskets are collected together, they are ordered to be inlaid with gold &c, and are afterwards sent to the Haram as before described. And when ten such are completely finished, they are committed to the care of the *Cheecyleh*.

A description of the Barghu.

FORMERLY it required a great many men, with a number of iron
 V O L. I. tools

tools to polish the Bundoos ; but his majesty has invented a wheel, which is turned by a single bullock, and polishes sixteen muskets in a very short time.

Of the ranks of the royal Bundoos.

BUNDOOS are either made in the royal workshops, or are bought, or are received in presents. His majesty out of a thousand of those of different kinds, selects one hundred and five for his own particular use, which are used in the following manner ; viz. twelve are named after the months, and are brought to him alternately, so that each comes in use once a year ; thirty others are changed every week ; and thirty two are used alternately every day of a solar month ; and the remaining thirty-one are for the Kowtel. His majesty fires every day, and after he has discharged a piece four times, it is sent out, and exchanged for another.

It is also a rule, that the clerks of the chace take an account of all the game that is shot by his majesty, and with what particular piece, from whence it appears, that with the musket called Sungram, which is the first in rank of the Khafch muskets, and appropriated for the month Ferwerdin (*k*), there have been killed one thousand nine hundred game of various kinds.

The pay of the Bundoohchyan.

HIS majesty has fixed the pay of the Merdahs after four rates viz.
first,

first, 300 Dams ; second, 280 Dams ; third, 270 Dams ; fourth, 260 Dams. And the pay of the others at five rates, each of which are divided into highest, middle and lowest.

First Rate.

				<i>Dams.</i>
Highest	-	-	-	250
Middle	-	-	-	240
Lowest	-	-	-	230

Second Rate.

Highest	-	-	-	220
Middle	-	-	-	210
Lowest	-	-	-	200

Third Rate.

Highest	-	-	-	190
Middle	-	-	-	180
Lowest	-	-	-	170

Fourth Rate.

Highest	-	-	-	160
Middle	-	-	-	150
Lowest	-	-	-	140

Fifth Rate.

				<i>Dams.</i>
Highest	—	—	—	130
Middle	—	—	—	120
Lowest	—	—	—	110

The Peel Khanch, or Elephant Stables.

THE natives of Hindostan hold this animal in such estimation, that they consider one of them as equivalent to five hundred horses. The male elephant is of so generous a disposition, that he never injures the female, although she be the immediate cause of his captivity ; neither will he fight with a male who is much younger than himself ; and from a sense of gratitude, he never hurts his keeper ; and out of respect for his rider, he never blows dust over his body when he is mounted, although at other times he is continually amusing himself with so doing. In the rutting season, an elephant was fighting with his match, when a young one coming in their way, he kindly sat him aside with his trunk, and then renewed the combat. If a male elephant breaks loose in the rutting season, no body dares go near him without being accompanied by a female one, and then he suffers himself to be bound without offering any resistance. When the female dies, the male will neither eat nor drink for a considerable time. He can be taught various feats. He learns the modes, which can only be understood by those skilled in music, and moves his limbs in time thereto. He is also taught to shoot an arrow out
of

of a bow, and to take up any thing that is thrown down, and to give it to his keeper. They are fed with any kind of grain wrapt up in grafs; and what is very aftonifhing, upon a fignal being given him by his keeper, he will hide eatables in the corner of his mouth, and when they are alone together, will take them out again and give them to the man. An elephant frequently with his trunk takes water out of his ftomach, and fprinkles himfelf with it, and it is not in the leaft offensive. Alfo he will take out of his ftomach grafs on the fecond day, without its having undergone any change.

THE price of an elephant is from one hundred, to a Lack of Rupees. Thofe of five thoufand, and of ten thoufand Rupees price, are not uncommon.

THERE are four kinds of elephants. Behder is that which has well proportioned limbs, an erect head, broad breaft, large eyes, and a long tail, with two excrefcences in the forehead refembling large pearls. Thefe excrefcences are called in the Hindovee language Guj Manik, and many properties are afcribed to them. Another kind called Mund, has a black fkin, and yellow eyes; is bold and ungovernable. That called Murg, has a whiter fkin, with moles, and its eyes are of a mixture of red, yellow, black and white. That called Mirh has a fmall head, and is eafily brought under command: Its colour is a mixture of white and black, refembling fmoke. And from mixtures of the above kinds are formed others of different names, and properties.

THE Rej Tum, of whom a particular description shall hereafter be given, is very common. And this kind is handsome, well proportioned and tractable, has not much inclination for the female, and is very long lived. The Beysh Rej, has a dreadful piercing eye, with a tremendous countenance, has a ravenous appetite, is vicious, and sleeps a great deal.

FORMERLY it was thought unlucky to allow tame elephants to breed ; but his majesty has surmounted this scruple.

THE female goes with young eighteen lunar month. The fœtus begins to have some form in the eleventh month ; in the twelfth month the veins, bones, nails and hair are discernible ; in the thirteenth month its sex may be discovered ; and in the fifteenth month it has life. If the female increases in strength whilst breeding, it is a sign that she is big of a male ; and on the contrary, if she is weak, it indicates her having a female. In general an elephant has but one young at a birth ; but sometimes she has two. The young one sucks till it is five years old, after which time it feeds on vegetables. At this age it is called Bal. At ten years it is called Powt ; at twenty, Bek ; and at thirty, Kelbeh. It undergoes some change at every one of these periods ; and arrives at maturity in sixty years. It is a good sign in an elephant to have eyes of yellow and white mixed with black and red. The elephant has two white tusks an ell in length and sometimes longer. The tusks are said to be sometimes red, and likewise

likewise four in number. An elephant ought to be eight cubits high and nine in length, and should measure ten cubits or more round the back and belly, and white specks on the forehead are every lucky.

THE male elephant wants the female in different seasons ; some in winter, some in summer, and others in the rains. And at this time they commit many extravagancies, throwing down houses and stone walls, and pulling men from on horseback with their trunks. The sign of their being hot, is a filthy water, of a white or red colour, exuding from their temples, and which is of an insufferable smell. Each of the temples of an elephant is said to have twelve perforations. Before this symptom, the elephant is outrageous, and looks very handsome. The natural life of an elephant, like that of man, is one hundred and twenty years. The elephant has many general names, amongst which are Huffy, Guj, Feel, Peel, and Hawtee. An elephant by being properly trained may be made very valuable, so that many who buy an elephant for an hundred Rupees, in a short time make him worth ten thousand.

ELEPHANTS are taken in the following places. In Agra, in the wilds of Begawan, and Nerwar, as far as Berar. The subah of Allahabad ; near Ruttonpoor ; Nunderpoor ; Sirgetcheh ; the Subah of Malwah ; Hattendeyah ; Achowd ; Chundary ; Suntwaf ; Bijehgur ; Roysayn ; Hoshengabad ; Gurh ; Haryehgurh ; in the Subah of Bahar on the Borders of Rohtas ; at Jahrkhend ; and in

V O L. I. W the

the Subahs of Bengal and Orissa, particularly at Satgong; there are great numbers. The best elephants are those of Tippurah.

A HERD of elephants is called in the Hindovee language Sehan, which word is also applied to a thousand.

HIS majesty has introduced many wise regulations into this department.

HE first parcelled out the elephants, committed some to the care of Daroghahs, and appropriated others to his own particular use. He arranged the elephants in seven classes. First, Muft, which is an elephant that is arrived at perfection. Second, Sheergeer, is an elephant used in war, and who has been rank once or twice; and is always so in some degree. Third, Sadeh, is one that is somewhat younger than the second. Fourth, Menjholeh, is smaller than the one next preceeding. Fifth, Kerheh, is a size smaller than the fourth. Sixth, Benderkeeab, is a little smaller than the fifth. Seventh, Mukel, is a young elephant that has never been rode. And each of these are subdivided into three kinds; excepting the seventh rate, which is subdivided into ten kinds; and a proper quantity of food is fixed for each, as is set forth in the following table of daily allowance.

Muf.

				Md.	Sr.
Large	-	-	-	2	24
Middling	-	-	-	2	19
Small	-	-	-	2	14

Shcergcer.

Large	-	-	-	2	9
Middling	-	-	-	2	4
Small	-	-	-	1	39

Sadeh.

Large	-	-	-	1	34
Middling	-	-	-	1	29
Small	-	-	-	1	4

Menjholeh.

Large	-	-	-	1	22
Middling	-	-	-	1	20
Small	-	-	-	1	18

Kerheh.

Large	-	-	-	1	14
Middling	-	-	-	1	9
Small	-	-	-	1	4

Benderheeah.

				Md.	Sr.
Large	-	-	-	1	0
Middling	-	-	-	0	36
Small	-	-	-	0	32

Mukel.

					Sr.
First	-	-	-	-	26
Second	-	-	-	-	24
Third	-	-	-	-	22
Fourth	-	-	-	-	20
Fifth	-	-	-	-	18
Sixth	-	-	-	-	16
Seventh	-	-	-	-	14
Eighth	-	-	-	-	12
Ninth	-	-	-	-	10
Tenth	-	-	-	-	8

THE female elephants are of four classes, large, middling, small and Mukel; the first and second of which are each subdivided into three kinds, and the Mukel into nine kinds. Their daily allowance is as follows.

Large.

Large.

				Md.	Sr.
First	—	—	—	1	22
Second	—	—	—	1	18
Third	—	—	—	1	14

Middling.

First	—	—	—	1	10
Second	—	—	—	1	6
Third	—	—	—	1	2

Small.

First	—	—	—	0	37
Second	—	—	—	0	32
Third	—	—	—	0	27
Fourth	—	—	—	0	22

Mikel.

					Sr.
First	—	—	—	—	22
Second	—	—	—	—	20
Third	—	—	—	—	18
Fourth	—	—	—	—	16
Fifth	—	—	—	—	14
Sixth	—	—	—	—	12

				Sr.
Seventh	-	-	-	10
Eighth	-	-	-	8
Ninth	-	-	-	6

Establishment of servants for the elephants.

FOR a Muft there are allowed five men and a boy. Thus one Mehawet, one Bhuy, three Mayhets and a boy. The business of the Mehawet is to ride upon the neck of the elephant, and to train him: His monthly wages is 200 Dams. The Bhuy sits upon the rump of the elephant, and assists in battle and in quickening the speed of the elephant; his pay is 110 Dams per Menssem. The Mayhet fetches fodder, and assists in caparifoning, and undressing the elephant &c. On a journey he receives four Dams, and at other times three and a half Dams daily.

THE SHEERGEER, has five men, viz. one Mehawet, one Bhuy, and three Mayhets; the first has one hundred and eighty Dams, the second one hundred Dams per Menssem, and the others as before-mentioned.

FOR the Sadeh, are allowed four men and a boy, namely a Mehawet at 160 Dams, a Bhuy at 90 Dams per month, and two Mayhets and a boy at the established rate.

THE MENJHOLEH, has four servants viz. a Mehawet at 140 Dams, a Bhuy at 80 Dams monthly; and two Mayhets at the established rate.

THE KERHEH, has three men and a boy; viz. a Mehawet at 120 Dams, a Bhuy at 70 Dams per month, and a Mayhet and a boy at the established rate.

THE BENDERKEEAH, has a Mehawet at 100 Dams per month, and one Mayhet at the established rate.

THE MUKEL, has a Mehawet at 50 Dams per month, and a Mayhet at the established rate.

THE following is the establishment of servants for the female elephants.

FOR the largest size four men; viz. a Mehawet at 100 Dams, a Bhuy at 60 Dams per month; and two Mayhets at the established rate.

FOR the middle size, three men and a Boy; viz. a Mehawet at 80, and a Bhuy at 50 Dams per month, and a Mayhet and a Boy at the established rate. For the smaller size, a Mehawet at 60 Dams per month, and a Mayhet at the established rate. For the Mukel, a Mehawet at 50 Dams per month, and a Mayhet at the established rate.

AT first his majesty formed ten, twenty, or thirty elephants into a troop, which is called a Hullkah, and the person to whose charge it is committed is called a Foujdar. The Foujdar's business is to teach the elephants to be bold, and not be frightened at the sight of fire, or at the noise of artillery; and he is answerable for their discipline in these respects.

EVERY Munsubdar of 100 or more, has twenty five or thirty elephants appointed for him. And the other Foujdars who are Bifties or Dehbashies, are under his command; and this goes on progressively, from a Dehbashy to an Hezary, and the pay after the Suddies are different; and many are of the rank of Omrahs. A Suddy has two marked horses.

In the rank of Bifties.

				Rs. per Month.
The first has	-	-	-	30
The second	-	-	-	25
The third	-	-	-	20

Of the Dehbashies.

The first has	-	-	-	20
The second	-	-	-	16
The third	-	-	-	12

BUT the bifty and the Dehbashy, who has one marked horse is
reckoned

reckoned amongst the Ahdyan. Each Foujdar, who is appointed to twenty five or thirty elephants, pays the wages of the Mehawet and Bhuy of the elephant which he uses for his own riding. And he who has charge of ten or twenty elephants, pays the wages of one Mehawet. Afterwards, his majesty, not satisfied with this method, gave a Hulkah of elephants in charge to an Emeer, and ordered him to superintend it. The food is provided by assignments on government, and a clerk is appointed to keep the accounts of the receipts and expenditures of the department, and to see the royal regulations carried into execution.

The Harafs, Howsings, &c, of an Elephant.

DEHRESEN, is an iron chain of sixty long links, each of which weighs three Seers. One end is fixed in the ground, and the other is fastened to the left hind leg of the elephant. Sometimes these chains are made of gold and silver.

ANDOW, is a chain which is used to fasten the fore legs of the elephant.

BEYRY, is a chain for fastening both the hind legs.

BELEND, is a chain that fastens the legs so as to prevent the elephant from running; but at the same time allows him to walk. This is an invention of his majesty.

GEDH BEERY, resembles the Andow, and is used for unruly elephants.

LOWEH LUNGER, is a long chain, one end of which is fastened to the elephant's right fore leg, and the other end to a strong stake. When the elephant is unruly they tie him to this stake, till the chain twists round him. This was invented by his majesty.

CHEKKHY, is a hollow bamboo about half an ell long, tied round with sinews, and filled with gun-powder. It is divided into two by an earthen partition, and a fuse is put in each end; then the bamboo is wrapped up in paper, and set upon a cross stick, which serves for a handle. Upon fire being put to both ends, it turns round and makes a frightful noise. When an elephant is unruly they bring it before him. Formerly in order to separate two elephants that were fighting, they used to light a fire, which seldom had the desired effect.

ENDERHYARY, which signifies darkness, (it is also called Ow-jealy or light) is a piece of canvas one and a half ell wide or more, and it is sometimes made of brocade and velvet &c. It is fastened to the Kellaweh, and when the elephant is refractory, is thrown over his face, so that he cannot see. Some have three bells.

THE KELLAWEH, is composed of several ropes twisted together,

.. and

and is eight fingers broad, and one and a half ell in length. It is fastened round the neck of the elephant. The elephant driver rests his feet in it. Sometimes it is made of silk or leather. And in it are sometimes fixed iron spikes, which may be stuck into the elephant when unruly, to prevent his moving his head to throw off the driver.

DULTRY, is a thick rope five ells long, which is tied over the Kallaweh to strengthen it.

KRSAN, is a sharp iron spike half an ell long which is suspended at the Kallaweh, and is used to prick the bottom of the elephants ear when he is unruly.

Down, is a thick rope, which comes from the tail, and is fastened on the neck of the elephant. It serves for ornament, and is also of use to the Bhuy to hold by, when the elephant is unruly; and it likewise serves to hang other trappings to.

GENYLEN, is a cushion put upon the back of the elephant, to prevent the Dulthy from galling, and is also ornamental.

PICHEWEN, is a rope that goes across the elephants buttocks. The Bhuy rests upon it, and when he handles his bow, sets his feet thereon.

CHOWRASSY,

CHOWRASSY, are a number of bells fastened on broad-cloth, and tied on before and behind ; they are ornamental, and a mark of grandeur.

PUTGETCHEH, are two chains that are fastened under the elephants belly, and hung with little bells. Also on each side of the Kellaweh, are hung three large bells.

KATASS, fifty more or less are fastened to the teeth, fore-head, and neck of the elephant. They are either white, black or pied.

TEYEH. Five plates of iron, each one cubit long and four fingers broad, are joined together by rings and fastened round the ears of the elephant by four chains, each an ell in length. And betwixt these another chain passes over the head and is fastened in the Kellaweh ; and across it are four iron spikes with Katasses and iron knobs. There are other chains, with iron spikes and knobs hung under the throat and over the breast, and others fastened to the trunk ; these are for ornament, and to frighten horses.

PAKHER, is a kind of steel armour that covers the body of the elephant ; there are other pieces for the head and proboscis.

GEJ-JHEMP, is a covering made of three folds ; and is laid over the Pakher.

MEGHDEMBER,

MEGHDEMBER, is an awning to shade the elephant, invented by his majesty.

REMPEEL, is a fillet of brocade &c, from which are suspended Kataffes.

ANKUS, to which his majesty has given the name of Gejbagh, is used for stopping and driving the elephant.

GEDD, is a pronged iron spike. The Bhuy makes use of it when the elephant is refractory.

BENCERY, are iron or brass rings which are put upon the elephants teeth and serve to strengthen them, as well as for ornament.

JEGAWET, is an instrument like the Gedd a cubit long, which the Bhuy uses to quicken the elephants speed.

THE JHENDEH, like the Towgh, is hung round with Kataffes. It is tied on the loins of the elephant.

BUT it is impossible to describe the various howings and trappings of an elephant.

EVERY year, for each Muft and Sheergeer and Sadeh, are allowed
V O L. I. seven

The Khafeh Sewary, or the manner of riding the State Elephants.

HIS majesty rides every kind of Khafeh elephant, from the first to the last class, making them obedient to his command : and frequently in the rutting season, he puts his feet upon the teeth of the elephant and mounts him, to the astonishment of those who are used to these animals.

MAGNIFICENT Amarees are put upon the backs of swift-paced elephants, and which serve for places of repose on journies. An elephant so caparisoned is always ready at the palace.

WHENEVER his majesty mounts, a month's wages are given as a donation to the Bhuyas. And when he has rode ten elephants, the following donations are also bestowed, viz, to the weekly supervisor, 100 Rs. to the Dehdar thirty-one Rupees, to the Nekceb fifteen Rs, to the Muffhress seven Rupees and a half. Moreover, the rewards occasionally given to those who are particularly attentive to the duties of their respective offices, are innumerable.

EVERY elephant has his match appointed for fighting, some are always ready at the palace, and engage when the order is given. When the battle is over, if the combatants were Khafeh elephants, the Bhuyas of the conqueror receive a reward of two hundred and fifty Dams ; but if they were elephants of the Feel Khaneh, the Bhuyas of the conqueror receive only two hundred Dams.

of

THE Dehydar of the Khafeh elephants takes from the monthly pay of every Bhuy one Dam, the Mufhreff half a Dam, and the Nekeeb a quarter of a Dam, out of every Rupee.

IN the Feel Khaneh out of every Rupee one Dam is taken by the Suddywal, the Dehbafhy and the Bifty ; and by the Mufhreff and Nekeeb as in the Khafeh department.

Of Fines.

As in the other departments, so likewise in this there are certain established fines.

WHENEVER a male or a female Khafeh elephant dies, three month's pay is exacted from the Bhuys.

IF any part of the harness is lost, the Bhuys and Mayhet forfeit ten or fifteen Rupees.

IF a Jul is lost, they pay its full price.

IF a female elephant dies through want of care, the Bhuys pay its price.

IF an elephant keeper gives an elephant any drug to make him vicious, and he dies in consequence thereof, he is subject to capital punishment,

punishment, or to have an hand cut off and to be sold for a slave. And if it was a Khafch elephant, the Bhuys also shall forfeit three months pay, and be for one year out of service.

Also a skilful person is appointed to examine every month into the state of the Khafch elephants, and if he finds any one out of flesh, the Omrahs are fined, and the wages of the Bhuys are reduced, in proportion to their demerits.

IN the Feel Khanch an examination is made every four months, by an Ahdy, who makes his report to his majesty.

IF an elephant dies, three months wages are taken from the Bhuys and the Mehawet.

IF an elephant breaks a tusk and has the disorder called Kaly, the Darogha pays two thirds, and the Foujdar one third of the eighth of the price of the elephant. The Kaly is a part of the tusk, which upon being wounded suppurates and becomes hollow and useless. If a tooth is broken without occasioning the Kaly, the fine is a sixteenth part of the price of the elephant, two thirds from the Darogha and one third from the Foujdar. Now, only an hundredth part of the price of the elephant is fixed for the fine for the Feel Khanch. But whenever this neglect happens towards one of the Khafch elephants, such punishment is inflicted as his majesty may please to direct.

The Horse Stables.

HIS majesty being very fond of horses, merchants bring them from the two Iraks, Room, Turkestan, Badakshan, Shirvan, Kherghez, Tibbet and Cashmeer : And droves are continually arriving from Turan and Iran, so that at this day there are in his majesty's stables twelve thousand horses. And in like manner, as they are continually coming in, so equal numbers are daily going out of the stables in presents and for other purposes.

SKILFUL persons are appointed to look after the broods, and in a short time the horses of Hindostan will excel those of Arabia. There are fine horses bred in every part of the empire, but those of Ketch excel, being equal to Arabs. It is said that along time ago an Arabian merchant was shipwrecked on the coast of Ketch, and that he had seven choice horses, which are reported to have been the progenitors, of the horses of that place. In Penjab are bred horses resembling Irakies, especially in that part which lies between the rivers Sind and Behet, which is also called Sebahy.

THE following places likewise produce good horses; Putty Hibet-poor, Bejwareh, Tehareh, Agra, Mewat, and the Subah of Ajmeer : and in the northern mountains of Hindostan are a hardy breed of small horse called Gowt : and on the confines of Bengal near the province of Kotch, is a horse betwixt a Tourky and a Gowt, called Tanghian, which is very hardy.

HIS majesty from his regard for this animal, which is on many accounts so valuable to a monarch, has made several regulations respecting it. First, he has directed that a place be set apart for the horse merchants, where they may be at ease, and free from molestation, at the same time that the crafty may be deprived of an opportunity of disposing of their cattle to private people. But those who are known to be upright in their dealings, may keep their horses where they please, and bring them at an appointed time.

SECOND. He nominated a person to the office of Aumeen Caravanfara, to keep the merchants in order.

THIRD. He appointed a Tepukchy to keep an account of the horses that come, and those that have been examined.

FOURTH. He appointed skilful and trusty persons to settle the price of the cattle. His majesty, from his excess of goodness, in order to satisfy the fullest expectations of the horse-dealers, generally gives twenty Rupees or more above the price that is at first fixed.

Of the Ranks of horses.

THESE are two, Khafeh, and those that are not Khafeh.

THE following are Khafeh, viz, six stables, each containing forty choice Arabian and Persian horses; the stables belonging to the three Shahzadchs;

Shahzadehs ; the stables of Turkey horses for the road ; and the stables of horses bred in the royal studs. And each stable has a particular name. But excepting the first six stables, none ever consist of more than thirty horses. His majesty rides upon all the horses in the six stables, and upon some of the others occasionally.

THE Shahzadeh's stables and those of the Hindostany breed are of three kinds, viz. of thirty, or of twenty, or of ten horses. A horse whose value does not exceed ten Mohurs, is put in the stable of ten. Those worth from ten to twenty stand in the stable of twenty, and so on. And Omrahs and other Munsubdars and great Ahdyan are appointed to superintend them. Government finds corn for all the horses, excepting for the horse which the Itakdar of every stable is allowed for his own riding, and which he maintains in corn, grass &c at his own expence.

Daily allowance of food for horses.

EVERY Khaseh horse was allowed daily, eight Seers of grain when the Seer weighed 28 Dams ; and now that the Seer is fixed at thirty Dams, the allowance is, in the winter seven and a half Seers of Mowt or Masli boiled ; and in the summer seven and a half Seers of Nakhud. Out of the above seven Seers and a half, two Seers are ground into flour. In the winter, before the horse has his flour, they give him a Seer and a half of sugar, and half a Seer of Ghee. Two Dams per Diem are allowed for grass, excepting in the season of

Khaweed (*k*) when they have no grafs ; and then inftead of fugar, they have molaffes, without the Ghee. During the three firft days of their eating Khaweed, they are not allowed any grain. Afterwards, they have fix Seers of grain, and two Seers of molaffes daily. In the Iraky and Turkey ftables feven and a half Seers of boiled grain are given during the cool months, one Dam is allowed for boiling a Maund of grain, and once every week each horfe is allowed a quarter of a Seer of falt. At the times that Ghee and Khaweed are allowed, every horfe worth thirty one Mohurs and upwards, has one Seer of fugar. A horfe from twenty nine down to twenty one Mohurs, has half a Seer ; and the inferior horfes have none : And before eating the Khaweed, every horfe worth more than twenty Mohurs, is allowed a Maund and ten Seers of Ghee. To each horfe from eleven to twenty Mohurs, they give 20 Seers of Ghee, and thofe of lefs value have neither Ghee, nor molaffes, nor Khaweed ; but every horfe of this laft clafs, is allowed the fifth of a Dam weight of falt. The allowance for grafs for each of the Iraky and Turkey horfes is, for thofe at court four Dams, and for thofe employed in the Pergunnahs one and a half Dam per Diem. In the winter inftead of grafs, is given a Biegah of Khaweed, the price of which at court is valued at 240 Dams, and in the country at two hundred Dams. Alfo every horfe, during the time he is eating the Khaweed, has an extra allowance of two Maunds of molaffes, and an equal quantity is leffened in the grain. The officers of the houfe-hold draw out an eftimate of thefe expences, and obtain proper affignments for the payment of them.

Whenever

Whenever a horse is sick, every necessary expence is paid by government, upon the testimony of the horse doctor.

EVERY stallion to a stud of mares is allowed the same food as a horse of the stable.

THE Gowt horses have each five and a half Seers of grain, and the usual quantity of salt; and are allowed for grafs a Dam and a half at court, or one Dam and three Cheetels in the Pergunnahs, but they have neither Ghee nor Molasses, nor Khaweed.

THE Kerak horses (Tanghians) have each four Seers and a half of grain, and salt as usual, with one Dam for grafs at court, or $\frac{3}{4}$ of a Dam in the Pergunnahs.

THE brood mares have each $2\frac{3}{4}$ Seers of grain, but no allowance for salt, grafs or wood.

A FOAL is permitted to suck its Dam for the three first months, after which, for the next nine months, it is allowed the milk of two cows, and for six months after $2\frac{3}{4}$ Seers of grain daily. And every six months from this period, they increase a Seer till it be three years old, when it is reckoned a full grown horse.

The horse furniture.

IT would be tedious to mention all the royal horse furniture ornamented with jewels ; and the coverings of silk &c.

BESIDES those, there are allowed yearly one hundred and ninety seven Dams and a half, &c. Viz.

For an Artek, which is a quilted linen, forty eight Dams. For a Yalposh (a covering for the mane) thirty two Dams. For a woollen rubber two Dams. For a horse cloth, the outside of hair-cloth and the lining woollen stuff, forty two Dams. For planks and heel ropes forty Dams. For girths eight Dams. For a Mugeffran (a cow tail to drive away the flies) three Dams. For a Kizeh, ropes &c, fourteen Dams. For a Currycomb one Dam and a half. For grain bags six Dams. For baskets for serving the horse with grain, one Dam.

A NEW woollen rubber is allowed every six months. Half the original price of the Artek is taken by government upon the delivery of a new one. And for an old Yalposh a sixth part of its cost is taken, and the remainder paid to buy a new one. All the other articles are renewed every year, and 15 Dams $2\frac{1}{2}$ Cheetels are taken for the old ones.

IN the other stables as far as twenty one Mohurs, there are allowed
one

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one hundred and ninety-six Dams and a half annually, in the manner before particularized ; and in exchange for the old articles twenty-five Dams and a half are taken by the state.

IN the stables from twenty to eleven Mohurs, are allowed one hundred and fifty-five Dams and a quarter viz.

					<i>Dams.</i>
Artek	-	-	-	-	39 $\frac{3}{4}$
Yalposh	-	-	-	-	27 $\frac{1}{4}$
Saddle cloth		-	-		30
Girths	-	-	-	-	6
Bridle &c.	-	-	-	-	10
Heel ropes &c.		-	-		32
Chowry	-	-	-	-	2
Rubber	-	-	-	-	1 $\frac{1}{2}$
Currycomb	-	-	-	-	1 $\frac{1}{4}$
Basket	-	-	-	-	1
Bags	-	-	-	-	4 $\frac{1}{2}$
					<hr/>
					155 $\frac{1}{4}$
					<hr/>

AND in exchange for the old ones the state takes twenty Dams.

FOR the stables of ten Mohurs, and for the Tanghens and Gows, are allowed one hundred and twenty-eight Dams and a quarter viz.

	<i>Dams</i>			
Artek	-	-	-	37
Yalposh	-	-	-	24 $\frac{1}{2}$
Sadle-cloth	-	-	-	24
Heel-ropes &c.	-	-	-	20
Bridles &c.	-	-	-	8
Girths	-	-	-	5
Chowry	-	-	-	1 $\frac{1}{2}$
Rubber	-	-	-	1 $\frac{1}{2}$
Currycomb	-	-	-	1 $\frac{1}{4}$
Baskets	-	-	-	1
Bags	-	-	-	4 $\frac{1}{2}$
				<hr/>
				128 $\frac{1}{4}$
				<hr/>

At the expiration of the year, they take twenty Dams for the old articles, and pay the remainder to buy new.

KERAH AHENY, is a vessel for boiling grain for ten horses. It is made of one Maund of iron, the price of which is 140 Dams including the workmanship.

SETELMISSY. Ten horses of the stables of forty, drink out of one of them ; but only one is allowed for each of the other stables. It costs 140 Dams.

HALTER.

HALTER. In the stables of forty there are three halters. In the stables of thirty, two halters : and in the other stables one for each. Each halter weighs half a Maund, the hemp of which costs one hundred and forty Dams, and the expence of twisting is sixteen Dams. Every halter is fastened with two iron pins weighing five Seers, and costing fifteen Dams each.

TEBER TEHMAK, weighing five Seers, in every stable there is one, to drive the iron pins.

ALL the broken copper and iron utensils in the Khafeh stables, if repairable, are repaired by the Daroghas; and when they are past that state, their value is estimated, and an assignment given for the remainder to purchase new. In the other stables every year, half the value is taken for the old ones, and the remainder is paid for new.

HORSE SHOES. Horses are shod twice a year. Formerly eight Dams were given for a set of shoes, but now ten Dams are allowed.

KUNDELAN. One is allowed for every ten horses. The price of it is eight Rupees and twelve Annas.

Of the servants employed in the stables.

THE ATBEYGY, takes care of all the horses, and orders how they shall

shall be managed. This office is always held by a Munsubdar of high rank, at present it is filled by the Khan Khanan.

DAROGHA. There is one belonging to each stable ; he is appointed out of the Munsubdars of five thousand, and the great Ah-dyan.

THE MUSHREFF, keeps an account of the number of horses present, and of what are received into and sent out of the stable ; it is likewise his duty to see that such royal regulations as regard this department are carried into execution. He is also one of the Omrahs.

DEDAHWARAN. Previous to the horses being brought to his majesty, some persons ascertain their qualities, and settle their rank, an account of which is taken in writing by the Mushreff. This office is performed by Munsubdars and Ah-dyan.

THE AKHSHECHY, looks after the horse-furniture, and has the horses saddled. Many of these receive their pay amongst the Ah-dyan.

THE CHABUKSEWAR, rides and breaks in the horses, and tries their speed, which the Mushreff takes an account of. He receives his pay as an Ah-dy.

THE HADA, are a number of Rajpoots, who teach the horses various tricks, and they are ranked amongst the Ah-dyan.

THE:

THE MIRDABEH. The most experienced amongst the Syces is placed at the head of ten, and has this name given him. He receives his pay amongst the Ahdyan. In the Khafeh stables his monthly pay is 170 Dams; in the stables of the Khanehzad 160 Dams; and in the other stables of thirty, 140 Dams; in the stables of twenty 100 Dams; and in the stables of ten horses 80 Dams: and this last Merdabeh looks after two horses.

THE BEITAR [horse Doctor], receives his pay as an Ahdy.

THE NEKEEB, is an officer who reports to the Darogha and Muthreff the condition of every stable. And it is his office to have the cattle in readiness. The two head Nekeebes are Ahdyans, and they have thirty people under them who receive from 100 to 120 Dams each per. mensm.

THE SYCE (Groom), one for every two horses, but they are paid differently viz..

				<i>Dams</i>
In the stables of forty horses	—	—	—	180 per Mth.
The elder princes stables	—	—	—	138 do
The other young princes stables and Turkey horses	—	—	—	136 do
Khanehzad	—	—	—	126 do
In the other stables of thirty horses	—	—	—	160 do
In those of twenty	—	—	—	130 do
In those of ten	—	—	—	100 do

Jaludar and Pykes.

THEIR monthly pay is from 120 to one thousand and two hundred Dams. Some of them will run from 50 to 100 cofs in the course of a day.

THE NALBEND [the Farriers], are Ahdyan and Peyadehs. Their monthly pay is 160 Dams.

THE ZEENDARS, are also Ahdyan and foot-soldiers; and they receive the established pay.

IN the stables of forty horses, one faddle is allowed for two horses, in the following manner. For the first and twenty-first, for the second and twenty-second, for the third and twenty-third, and so on to the last. And if the first horse is sent out of the stable, what was the second horse becomes the first, and the second faddle becomes the third.

WATER CARRIERS. In the stables of forty, three are allowed. The stables of thirty have two, and the other stables one each. The monthly pay of each is 100 Dams.

FERASH, there is one in every Khafeh stable, who receives one hundred and three Dams monthly.

A SEPENDSOWZ, is only allowed in the stables of forty horses. His monthly pay is one hundred Dams.

SWEEPERS. Two are allowed for a stable of forty horses, and one for a stable of thirty, or of twenty horses. The monthly pay of each sweeper is sixty-five Dams.

DURING a march, if the Daroghas of the stable have a fixed allowance for peons, they entertain some people to lead the horses. In the stables of thirty horses fifteen men are allowed, and so on. But those who have not any fixed allowance have men appointed occasionally by government, and each receives two Dams per Diem.

Of the Bargeer.

MANY are fit for the cavalry service, who are not in circumstances to keep a horse. For these, there are some separate stables with particular Daroghas, and Mushreffs. Whenever there is a necessity, they furnish such an one with a horse upon a written order from the Tepukchy. And a man so mounted is called a Bargeer Seward.

Regulations for the Dagh or mark.

FORMERLY they used to mark the horses with the word Nuzer (fight). Every horse that was received by government had this mark burnt on the right side; and those that were rejected were marked on the left side. Now the horses of every stable are marked

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with their price in numerals. Thus a horse of ten Mohurs price is marked with the figures 10, those of twenty Mohurs have the figures 20, and so on.

Regulations for keeping up the full complement of horses in the royal stables.

FORMERLY, whenever there were expended either ten horses from the stables of forty, or from the stables of the horses bred in the royal studs, or there were wanting five Turkey horses, they were replaced in the following manner. The deficiency in the stables of forty, was made up from chosen horses out of the young princes stables; and the stables of the Kanehzad (1), were completed from the inferior stables. If there were wanting fifteen horses in the eldest Shahzadeh's stables, they were replaced out of the stables of his brothers; when twenty horses were wanting to complete the stables of the second Shahzadeh, they were taken from the stables of his younger brother, and from other inferior stables. And when twenty five horses were wanting in the stables of the youngest Shahzadeh, they chose them out of the inferior stables.

IN the thirty-seventh year of his majesty's reign it was ordered that, for the future, there should be added to the number one every year, and thus in the 38th year, they did not begin to make up the deficiency in the Khafeh stables till there were wanting eleven horses therein; and the other stables are now completed, as his majesty may see fit.

Regulations.

(1) The horses bred in the royal studs.

Regulations for fines.

FORMERLY, when a Khafeh horse died, they used to exact from the Darogha one rupee, from the Mirdah ten Dams, upon every Mohur that the horse was worth ; and the Syces paid a fourth part of a month's wages. If a horse was stolen or blemished, the servants paid whatever was commanded. And in the other stables, they exacted for a single horse that died, one Rupee upon every Mohur ; for two horses, two Rupees every Mohur, in the proportions above-mentioned. But now for one, two, or three horses that die, are taken one Rupee upon every Mohur ; for four horses, two Rupees upon every Mohur ; and if five horses die, the servants pay three Rupees per Mohur ; and so on in proportion.

If a horse's mouth is spoilt, the Mirdah is fined ten Dams upon every Mohur ; and he taxes the Syces.

Regulations for the horses in waiting.

THERE are always kept in waiting two horses of the stable of forty ; of the stables of the three Shahzadehs, and the Khanchzad, three each ; together with two road horses. These are formed into four divisions, and each division is called a Missal.

1st. MISSAL. One horse from the stable of the eldest Shahzadeh, one from the stable of the second Shahzadeh, and one from the stable of Khafeh Turkies,

2d. *MISSAL*. One from the stable of the youngest Shahzadeh, one from the stable of the Khanehzad, one from the stable of forty, and one Khafeh Turkey.

3d. *MISSAL*. From the stables of the three Shahzadehs one each, and one from the Khanehzad.

4th. *MISSAL*. From the stables of the three Shahzadehs one each ; and one of ten Mohurs.

HIS majesty never used to ride any horses of the fourth *Missal*, till Sultan Morad went to his government, when the horses of forty Mohurs were also brought for his majesty's riding.

Regulations for donations.

WHENEVER his majesty mounts a horse belonging to one of the first six Khafeh stables, he gives a fixed donation. For some time it was a rule that whenever he mounted, a Rupee should be given, viz. one Dam to the Atbegy, two Dams to the Jelowdar, and thirty-seven Dams amongst the Syces, Mushreff, Nekeeb, Akhsbegy, and Zeendar. Whenever he mounted a horse belonging to the stables of the eldest Shahzadeh, thirty Dams were given ; twenty Dams when he rode one belonging to the second Shahzadeh ; and ten Dams for one belonging to the youngest Shahzadeh, or a Khanehzad horse. Now the following are the donations : For a horse of the stable of
forty,

forty, one Rupee ; for a horse belonging to the eldest Shahzadeh, twenty Dams ; for a horse belonging to the youngest Shahzadeh, ten Dams ; for a Turkey horse, five Dams ; for a Khanchzad horse, four Dams ; and for a horse of the other stables, two Dams.

Regulations for the Jelwaneh.

WHENEVER a horse is given to any one, he is rated ten or twenty Mohurs above his value, and out of every such Mohur, ten Dams are divided amongst the servants, in the following proportions.

	D. C.	
The Atbegy - - - - -	5	-
The Jelubegy - - - - -	2	12½
The Mushreff - - - - -	1	6½
The Nekeeb - - - - -	-	10
The Syces - - - - -	-	6½
Teffaldar, Zeendar, and Akhshechy - - - - -	-	15
	<i>Dams</i>	<u>10</u> -

IN this country, horses commonly live to the age of thirty years ; and their price is from five hundred Mohurs, to two Rupees.

The Shuter Khaneh, or Camel stable.

FROM the encouragement given by his majesty, there are now bred in Hindostan, Camels that excel those of Turan and Iran.

A NUMBER of these animals are selected, and always kept ready to fight for diversion. The head Khafeh camel, named Shah Puffend (the king's choice) and who is a native of Hindostan, has, for the space of twelve years, conquered all his antagonists. Camels are bred in the following places; Ajmeer, Judehpoor, Nagore, Beyganur, Jalmeer, Hetenda, and Tahnefir; and in the Subah of Gujerat, near the province of Ketch, are great numbers and very fine. But in Sind are the greatest abundance, insomuch that many an inhabitant of those parts, is master of ten thousand camels and upwards. The swiftest camels are those of Ajmeer, the best for burden are bred in Tatah.

ARWANEH, is the name of a species of female camel. In every country camels couple in winter. If the male has two humps, and which kind of camel is called Biyeer, the young that it begets, if male, is commonly called Ner, and if female, Mayeh: but his majesty has given to the male of those the name of Boghdy, and to the female that of Jemazeh. The Boghdy is best for carrying burdens, and for fighting; and the Jemazeh excels in swiftness. There is also a kind of Indian camel called Look, which, as well as the Arwaneh aforementioned, is almost as swift as the Jemazeh. If a Biyeer couples with a Jemazeh, their young, if a male, is called Ghoord, and if female, Mayeh Ghoord. If a Jemazeh couples with a Boghdy, or a Look, the young, whether male or female, is named after its sire. But if a Boghdy or a Look couples with an

Arwaneh,

Arwaneh, the young male is named after its sire, and the young female after its dam.

WHEN camels are loaded and travel, they are formed into Ketars (or rows) each consisting of five camels; and each Ketar has a different name, viz. the first Ketar is called Peting; the second Peshwereh; the third Meyaneh Ketar; the fourth Dumdest; and the fifth Dumdar..

The Daily Allowance of Food for Camels.

THE Boghdy is fit for service when he is two years and a half, and the Jemazeh as soon as she is three years old. At this period they are each allowed two seers of grain daily.

From $3\frac{1}{2}$ to 4 years	—	—	—	5 Seers,
After four years to seven years	—	—	—	9
And those of eight years	—	—	—	10

Which allowance is continued.

THE daily allowance for the Ghoord, the Mayeh Ghoord, and the Look, is the same as the two first mentioned, till they are four years old; after which,

Till they are seven years old, they have	—	7 Seers.
At eight years old,	—	$7\frac{1}{2}$

At which allowance they remain ever after.

THE above was fixed at the time that the Seer was of 28 Dams weight; but now that it is 30 Dams, they deduct the difference. When the camels are in waiting, during the eight dry months, grafs is found by government; but, in the four rainy months, and during a journey, the camel-drivers carry them to graze.

A CAMEL that is on duty with the guard, within the city, has two dams every day for grafs; and if it is so employed without the city, the allowance is only a Dam and a half.

Furniture for the Khafeh Camels.

FOR the Khafeh camels are allowed the following articles: Dum Afsar, Mehar Kathy, (somewhat resembling a horse-saddle, but rather longer) Kuchy, Ketarchy, Serenjy, Tung, Sirtung, Sheebbund, Jilajil, Gurdenbund, Sirchader, (or saddle cloth) made of broad cloth, or of coloured linen, or wax cloth. The value of such of the above articles as are inlaid with precious stones, and adorned with silken stuffs, is beyond description.

FIVE Ketars of camels properly eaparfioned, are kept ready for riding, together with two Ketars for carrying Mehafchs. The Mehafch is a wooden chamber upon two poles, by which it is suspended between two camels.

IN every ten Ketars of camels, three Ketars have coloured furniture, and the rest plain. For the Rungeen (or coloured furniture) are allowed, for a Boghdy, two hundred and twenty-five Dams and three quarters, viz.

Afsar worked with shells	—	—	30 $\frac{1}{2}$ Dams.
Brass ring	—	—	1 $\frac{1}{2}$
Iron chain	—	—	4 $\frac{1}{2}$
Kathy	—	—	5
Pufhtpozy	—	—	8
Dum Afsar	—	—	1 $\frac{1}{2}$
Tegeltu, (in which are five seers of wool)	—	—	8
Saddle cloth	—	—	67
Jehaz and faddle	—	—	40
Tung, Sheebbund, and Guloobund,	—	—	24
Takeh, called also Kherwer, a rope for tying on			} 30 $\frac{3}{4}$
burdens	—	—	
Balapoash	—	—	15.
			<hr/> 225 $\frac{3}{4}$

A JEMAZEH who has coloured furniture, is allowed two additional articles, viz. a Gurdenbund at two Dams, and a breast-belt at sixteen Dams.

THE Sadeh, or those with plain furniture, are allowed, for a Boghdy or a Jemazeh, one hundred and sixty-eight Dams and a half, viz.

Afsar worked with fhells	-	-	-	10 Dams.
Dum Afsar	-	-	-	$0\frac{1}{2}$
Jehaz	-	-	-	$16\frac{1}{2}$
Saddle-cloth	-	-	-	$52\frac{1}{2}$
Tung, Sheebbund, and Guloobund	-	-	-	24
Takeh Tenab	-	-	-	37
Balapoafh	-	-	-	28
				<hr/> 168 $\frac{1}{2}$

For a Look, in the Sadeh division, are allowed one hundred and forty-three Dams, viz: Afsar, Jehaz, and Takeh, the same as already mentioned; the saddle-cloth, $36\frac{1}{2}$ Dams; Tung, Sheebbund and Guloobund, $14\frac{1}{2}$ Dams. The Rungeen and Sadeh, excepting the brass ring, and iron chains, have their furniture renewed only once in three years, in consideration of the old Rungeen furniture of every Ketar, sixteen Dams, and from a Ketar of Sadeh, fourteen Dams are taken by government. At the end of every three years, they draw out an account of the sum allowed for furniture, from the amount of which is deducted a fourth part; and then, after taking one tenth from the remainder, an assignment is given for the rest.

THE Alefy or camels used in carrying fodder and burdens, have new furniture every year. For a Look and a Khanehzad are allowed fifty-two Dams and a half, viz.

Afsar	-	-	-	-	-	5 Dams.
Saddle-cloth	-	-	-	-	-	33
Sirdowr	-	-	-	-	-	$0\frac{1}{2}$
Tung and Sheebbund	-	-	-	-	-	14
						<hr/> 52 $\frac{1}{2}$

EVERY year, an account is made out, when a fourth part is deducted, and an assignment given for the remainder.

GUNNEY-BAGS for giving the camels their grain, one for every Ketar. Formerly there were allowed for a Ketar of Boghdys, and Jemazehs $30\frac{3}{4}$ Dams, and for a Ketar of Looks $24\frac{1}{2}$ Dams; but it being represented to his majesty, that the camel-keepers were losers by providing at this fixed rate, it was ordered, in the 40th year of the reign, that the current price should in future be allowed.

IT is a custom, that on every new-year's day, the Sarban Bashyan receive a donation upon trimming the Camels, anointing them with oil, and receiving the Alefy furniture &c.

Rules for anointing the Camels.

FOR every Boghdy and Jemazeh, are allowed annually three Seers and three quarters of Sefame oil, three quarters of a Seer of sulphur, and six Seers and a half of buttermilk. Each of the other kind of camel has the same as those abovementioned, excepting that of sulphur it has only twelve Chattaks. Three Seers of the oil are used in anointing the camel, and the remainder is injected up the nostrils: formerly this allowance was quarterly, but now is given once a year only.

The Ranks of the Camels, and their Servants.

HIS majesty has formed them into Ketars, or rows, each of which is committed to the care of a Sarban.

THE Ketars are of three kinds. First, five Ketars are given in charge to a person called Bistopunjee, or a superintendant of twenty-five camels. Second, ten Ketars, together with nine Sarbans, are put under a person who is stiled Pinjahee, or a superintendant of fifty. Third, one hundred Ketars, with their Sarbans, are under the orders of a Punjsuddy, or a superintendant of five hundred. Out of these hundred Ketars, ten are under the particular care of the Punjsuddy. Government finds Sarbans for only nine of these Ketars; the others being provided by the Punjsuddy himself. The Sarbans of fifty, and those of twenty-five, are included in the number of the five hundred, and receive their pay accordingly.

The

The monthly pay of the Servants.

Rate.					Dams
1	—	—	—	—	400
2	—	—	—		340
3	—	—	—	—	280
4	—	—	—		220

THE superindant of twenty-five camels, receives monthly 720 Dams, and has also one marked Jyaboo horse. The superintendent of fifty has a marked horse, and receives monthly 960 Dams. At present several of the Punjsuddies are dignified with the rank of Youzbashy.

OUT of every Ketar, one camel is appropriated for the transportation of the camp-equipage : there is a Tepeeckchy for this department :

EVERY Punjsuddy is under the orders of an Emeer.

A NUMBER of foot-soldiers are appointed to this department, to report, from time to time, the state thereof, in order that there may be no neglect ; and every six months the condition of the camels is scrutinized.

FROM the time that a camel is fit for service, and has passed muster, if it is missing, the Sarban, the Pinjahee, and the Punjsuddy,
V O L. I. are

are fined in its full price. Or if a camel becomes blind, or lame, they are fined the fourth of its price.

REYBARY, is the name given to a tribe of Hindoos, who are skilled in the management of camels, they teach the Hindee Look to travel at a great rate. Although for the speedy conveyance of intelligence, postmen are stationed at every five cofs from one extremity of the empire to the other, yet a great number of these camel-riders are continually in waiting at the palace, to carry orders.

EACH Reybary has the following number of camels committed to his care for breeding, viz. fifty Arwanehs, one Biyeer, and two Looks. The Biyeer and the Look have the same allowance of grain as beforementioned, but nothing for grafs. The fifty Arwanehs have neither allowance for grain, nor grafs.

The following Articles are allowed Annually.

	Oil.		Sulphur.		Butter-milk.	
	Sr.	Ch.	Sr.	Ch.	Sr.	Ch.
A Biyeer, a Boghdy, or Je-						
mazeh, —	4	0	3	4	6	8
A Look, an Arwaneh, a						
Ghoord or a Mayeh-ghoord	3	10	6	10	6	8
A Bootah, or a Dumbaleh,						
which are two kinds of ca-						
mels who carry light bur-						
dens, — —	2	2	6	8	4	4
						And

And in the herds of camels, to each that is full grown, is given every week, half a Seer of saltpetre, and common salt; and to a Bootah, a quarter of a Seer.

THE monthly pay of a Gulahban, or keeper of an herd of camels, is 200 Dams; and he is, moreover, allowed for grazing fifty camels, six men at two Dams each per Diem. A Gulahban of fifty camels, is obliged to present his majesty three Arwanehs every year, and on failure, their price is deducted from his salary.

FORMERLY, the state used to exact a fourth part of the wool sheered from every Boghdy and Jemazeh, and which, upon an average, used to amount to four Seers per head. This custom his majesty has abolished, and in lieu thereof, obliges the Sarban to furnish the Dumalsar, and some other trifling articles.

The Prices of Camels.

A Boghdy, from 4 to 12 Mohurs.

A Jemazeh, from 3 to 10 ditto.

A Biyeer, from 4 to 7 ditto.

A Mayeh Biyeer, from 3 to 5 ditto.

A Ghoord, from 3 to 8 ditto.

A Mayeh Ghoord, or a Look, from 3 to 7 ditto.

A Lookdogleh, from 8 to 9 ditto.

An Hindostany or a Belootchee Look, from 3 to 8 ditto.

An Arwaneh, from 2 to 4 ditto.

His majesty has fixed the burdens to be carried by each as follows:

Boghely, best kind	—	—	—	10 Maunds.
Ditto, middling	—	—	—	8
Jemarch and Look, best kind	—	—	—	8
Ditto, middling	—	—	—	6

In this country camels do not live above twenty-four years.

The Gaur Khar, or Ox-Stubbs.

Throughout Hindoo China, oxen are esteemed lucky, and held in great veneration. Every part of the empire produces good oxen, but those of Gujerat are esteemed the best. These will travel thirty-six miles in the course of twenty-four hours, and they are swifter than the generality of horses. Sometimes a pair of them are sold for one hundred Mohurs; but they are very common of ten and twenty Mohurs. There are also abundance of fine oxen in Bengal, and the Deccan, that will kneel down to be loaded. Many cows at Delhi, give daily twenty quarts of milk each; and are seldom sold for more than ten Ruppes. His majesty has a pair of bullocks which cost him five hundred Ruppes. In the neighbourhood of Tibbet, and Cishmeer, are the Katiks, which are of a very extraordinary appearance. This animal seldom lives above twenty-five years.

His

HIS majesty divided the oxen into troops, and committed each to the charge of a keeper.

ONE hundred of the choicest oxen are made Khafeh, and called Kowtel; fifty-one others, are the half; and fifty more, the quarter Kowtel. If any deficiency happens in the Kowtel, it is supplied from the half Kowtel, and so on. And all the three above-mentioned Kowtel oxen, are Khafeh.

ALSO from fifty, to one hundred head of oxen, are formed into a troop, with proper servants; after which their ranks being determined, they are put into their respective classes.

LIKEWISE others are appointed for drawing chariots and carts, and for carrying water.

AND in the same manner are the cows and milk buffaloes formed into divisions, and put under the charge of proper servants.

THERE is also a species of small oxen called Gaynee, which are well limbed, and very beautiful.

Daily Allowance of Food for the Oxen.

EVERY head of the three first Khafeh kinds, is allowed, daily, six
V O L. I. Seers.

Seers and a quarter of grain, and a Dam and a half for grafs; together with a Maund and nineteen Seers of Molaffes, for the whole, which the Daroghah distributes amongst them as he sees proper. For each of the other Khafch kinds, fix Seers of grain, and grafs as before; but they have not any molaffes.

For the others as follows: 1st kind, fix Seers of grain; for grafs, if at court, one Dam and a half; and if on a march, only one Dam: 2d kind, grain five Seers; and grafs as before.

THE *Chariot Bullocks*, fix Seer of grain; and grafs as before. *The Gaynees*, first kind, three Seers of grain; for grafs if at court, one Dam; and if on a march, $\frac{3}{4}$ of a Dam. Second kind: grain two and a half Seers; grafs, if at court, $\frac{3}{4}$ of a Dam. *The Male Buffaloes* (called in Hindoostan *Urneh*) eight Seers of wheat flour, boiled up with two Seers of Ghee, and two and a half Seers of molaffes; also one and a half Seer of grain; and two Dams are allowed for grafs. This animal, when in the vigour of youth, is so wonderfully brave, and has such strength, that he will attack a lion and tear him in pieces. When he is old, he is used for carrying water, and is then allowed eight Seers of grain, and two Dams for grafs.

THE other buffaloes that are employed in drawing water, are each allowed fix Seers of grain; and two Dams for grafs.

THE best of the chariot bullocks have each, six and a quarter Seers of Cheenah, and two Dams for grafs. The rest of these, have each five Seers of grain; and grafs as before. Those that work in carts, formerly had five Seers of grain, and one and a half Dam for grafs; but their present allowance of grain is a quarter of a Seer less.

THE milch cows, and buffaloes, when at court, have grain given them equal in weight to their milk. A cow, gives from one to fifteen quarts of milk; and a buffalo, from two quarts to thirty. An estimate being made of the quantity of milk given by each, there are demanded two Dams weight of Ghee, for every quart of milk given by each.

AN herd of oxen or buffaloes, is called T'hat, in the Hindovee language.

Servants employed with the Oxen.

IN the Khafch stables, one person is allowed to look after four head of cattle; and out of sixteen of such persons, one has five Dams, and the others four Dams each per diem. The keepers of the other stables, have each the same pay as those above mentioned, but then every one looks after six oxen. Some of the charioteers, receive their pay as Ahdyan, and others have from one hundred and twelve

to two hundred and fifty-six Dams per Menssem. *The Behul* (or chariot) is of two forms, Chutterdar, or with an umbrella, and those that are without that ensign of royalty. The Behul is sometimes drawn by horses, when it is called Goher Behul.

FORMERLY, for every ten Arabahs or carts, there were twenty Arabcheen, or carters, appointed, together with a carpenter. The daily pay of the head Arabachy was five Dams, and that of the others four Dams each. For some particular Behuls are allowed after the rate of twenty Arabcheen for fifteen Behuls, without any carpenter. The head Arabachy furnished repairs, in consideration of which, he received annually two thousand two hundred Dams.

FORMERLY, as has been said above, the repairs were made at the expence of the Daroghahs; but every day that the carriages were used, there was an allowance of half a Dam for Owng, which is hemp mixed with Ghee, and twisted round the axle-tree of the wheel to preserve it.

AFTERWARDS, when the Arabcheen had the contract, it was agreed that they should furnish the carpenter's work and the Owng. At first it was customary for the carts to carry on marches a quantity of baggage belonging to the different offices, and afterwards to carry also whatever fire-wood was required for the kitchen, and to transport timbers and bricks for the public buildings. But now there
are.

are allowed two hundred carts for the use of the buildings solely; and six hundred carry to the kitchen, in the course of ten months, one hundred and fifty thousand maunds of wood. When the Arabchean had the contract, if a beast died, they found another in his room.

BUT it having been represented to his majesty, that the contractors did not fulfil their engagements, he abolished that mode, and ordered that the oxen should again be given in charge to proper persons; and ordered that every cart bullock should have a daily allowance of four Seers of grain, with one Dam and a half for grass, excepting in the four rainy months; when no allowance is made for this last article. There are also appointed for every eighteen carts, twelve men, one of whom is a carpenter. Now if a bullock dies, government supplies another in his stead; and likewise gives an allowance for Owng; and is at the expence of repairs.

THE oxen that are worked, are mustered once a year, and those that are unemployed every six months; when the overseers make a report of the condition in which they find them.

THE carters, in consequence of their being excused from assisting in the buildings, and carrying fire-wood, are obliged to perform every other service that is required of them.

Of Mules.

A MULE is the species between an horse and an afs, produced either by a mare and a male afs, or, on the contrary, by a she afs and a horse. His majesty had a young afs coupled with a Tanghion. mare, and they produced a very fine mule.

THE excellency of a mule is, that it never forgets the road which it has once travelled. No beast of the same size carries so heavy a burden; it goes better over uneven ground, and has easier pace than any other animal. They are not bred in Hindostan, excepting in Pukely, and its vicinity. The people of this country considered them as asses, and were ashamed to ride upon them: but his majesty countenancing this animal, has removed the dislike.

MULES are brought from different parts of Arabia and Persia, and one of the best is sold for one thousand Rupees.

LIKE camels, they are formed into Ketars of five, and which have the same names, excepting that of these the second Ketar is called Berduft.

A mule frequently lives fifty years.

The Daily Allowance of Food for Mules.

AN Arabian or a Persian mule, is allowed daily of grain six seers; for grafs if at court, two Dams; and on a journey, or when employed in the country, one and a half Dam.

THE Hindy mule, has four seers of grain, and is allowed for grafs one and a half Dam, if at court, and only one Dam, if employed in the country : and each mule is allowed weekly $\frac{3}{4}$ of a Dam for salt.

Furniture for Mules.

FOR the furniture of each of the Arabian, Persian, and other foreign mules, is allowed annually three hundred and fifty-four Dams; for the furniture of an Hindy mule, one hundred and fifty-one Dams and a quarter.

A MULE is shod twice a-year, for which are allowed eight Dams.

EVERY Ketar has a person to look after it, who is called Afterban. If he be a native of Iran or Turan, he has monthly from four hundred to one thousand nine hundred and twenty Dams; an Hindy Afterban has from two hundred and forty to two hundred fifty-six Dams.

ALL whose monthly wages exceed ten Rupees, are themselves at the expence of the grain and grafs. The overseers of this department examine the condition of the cattle twice a-year; and the mules are annually brought into the royal presence.

IF a mule becomes blind or lame, the Afterban is fined in a fourth of its price; and if a mule is lost, half its price is exacted.

For carrying burdens, and drawing water, there are also kept asses, each of which is allowed daily three seers of grain, and one Dam for grafs; and for furniture, the same as the Hindy mule, excepting that the ass has no saddle-cloth. For repairing the furniture, there is an annual allowance of twenty-three Dams. Their keeper has never more than one hundred and twenty Dams monthly.

The Manner in which his Majesty spends his Time.

ON this depends the welfare and happiness of all ranks of people.

IT is his majesty's constant endeavour to gain and secure the hearts of all men. Amidst a thousand cares, and perplexing avocations, he suffers not his temper to be in any degree disturbed, but is always cheerful. He is ever striving to do that which may be most acceptable to the Deity, and employs his mind on profound and abstracted speculations. From his thirst after wisdom, he is continually labouring to benefit by the knowledge of others, while he makes no account of his own sagacious administration. He listens to what every one hath to say; because it may happen that his heart may be enlightened by the communication of a just sentiment, or by the relation of a laudable action. But altho' a long period has elapsed in this practice, he has never met with a person whose judgment he could prefer to his own. Nay, the most experienced statesmen, on beholding this ornament of the throne, blush at their own insufficiency, and study anew the arts of government. Nevertheless, out
of

of the abundance of his sagacity, he will not suffer himself to quit the paths of enquiry. Although he be surrounded with power and splendor, yet he never suffers himself to be led away by anger or wrath. Others employ story-tellers to lull them to sleep, but his majesty, on the contrary, listens to them to keep him awake. From the excess of his righteousness, he exercises upon himself both inward and outward austerities; and pays some regard to external forms, in order that those who are attached to established customs, may not have any cause for reproach. His life is an uninterrupted series of virtue and sound morality. God is witness, that the wise of all ranks, are unanimous in this declaration.

HE never laughs at nor ridicules any religion or sect. He never wastes his time, nor omits the performance of any duty: So that, through the blessing of his upright intentions, every action of his life may be considered as an adoration of the Deity. He is continually, returning thanks unto Providence, and scrutinizing his own conduct. But he most especially so employs himself at the following stated times: At day-break, when the sun begins to diffuse his rays; at noon, when that grand illuminator of the universe shines in full resplendence; in the evening, when he disappears from the inhabitants of the earth; and again at midnight, when he recommences his ascent. All these grand mysteries are in honor of God; and if dark-minded, ignorant people, cannot comprehend their signification, who is to be blamed? Every one is sensible, that it is indispensibly

our duty to praise our Benefactor, and consequently, it is incumbent on us to praise this Diffuser of bounty, the Fountain of light! and more especially becometh it princes so to do, seeing that this Sovereign of the heavens sheddeth his benign influence upon the monarchs of the earth. His majesty has also great veneration for fire in general, and for lamps; since they are to be accounted rays of the greater light.

He is ever sparing of the lives of offenders, wishing to bestow happiness upon all his subjects.

He abstains much from flesh, so that whole months pass away without his touching any animal food. He takes no delight in sensual gratifications, and, in the course of twenty-four hours, never makes more than one meal.

He spends the whole day and night in the performance of his necessary avocations, excepting the small portion required for sleep. He takes a little repose in the evening, and again for a short time in the morning. The greatest part of the night is employed in the transaction of business. To the royal privacy are then admitted, philosophers, and virtuous Sages, who seat themselves, and entertain his majesty with wise discourses. On those occasions his majesty fathoms the depths of knowledge, examines the value of ancient institutions, and forms new regulations; that the aged may stand corrected in their errors, and the rising generation be provided with

with fit rules for governing their conduct. There are also present at these assemblies, learned historians, who relate the annals of past times, just as the events occurred, without addition or diminution. A considerable part of the night is spent in hearing representations of the state of the empire, and giving orders for whatever is necessary to be done in every department. Three hours before day, there are introduced to the presence, musicians of all nations, who recreate the assembly with vocal and instrumental melody. But when it wants only about an hour of day, his majesty prefers silence, and employs himself at his devotions. Just before the appearance of day, people of all ranks are in waiting, and soon after day-break are permitted to make the Koornish, after the manner which will presently be described.

NEXT, the Haram are admitted to pay their compliments. During this time various other affairs are transacted, and when those are finished, he retires to rest for a short time.

The Bar, or Times of Admission to the Royal Presence:

HIS majesty is visible to every body twice in the course of twenty-four hours. First, after the performance of his morning devotions, he is seen from the Jarokha by people of all ranks, without any molestation from the mace-bearers. This mode of shewing himself is called Dursun (m); and it frequently happens that business is trans-

acted at this time. The second time of his being visible is in the Dowlet Khaneh, whither he generally goes after nine o'clock in the morning, when all people are admitted. But this assembly is sometimes held in the evening, and sometimes at night. He also frequently appears at a window which opens into the Dowlet Khaneh, and from thence he receives petitions, without the intervention of any person, and tries and decides upon them.

EVERY officer of government represents to his majesty his respective wants, and is always instructed by him how to proceed.

HE considers an equal distribution of justice, and the happiness of his subjects, as essential to his own felicity, and never suffers his temper to be ruffled whilst he is hearing causes.

WHENEVER his majesty orders a Bar (or court) to be held, they beat a large kettle-drum, to apprize every one thereof. The royal family, the Omrahs, and others, immediately attend to make the Koornish, each standing in his proper place. The learned, and the mechanic, make their respective representations; the Daroghas and Tepukehes set forth their several wants; and the officers of justice give in their reports. During the whole time there are exhibitions of gladiators, wrestlers, musicians, &c.

The Koornish and the Tusleem.

VARIOUS are the forms of salutation which have been adopted for addressing monarchs. These bow down the head, and those bend the knee, whilst others practise different modes, in token of submission.

His majesty has commanded the palm of the right hand to be placed upon the fore-head, and the head to be bent forwards. This kind of salutation is called Koornish, *i. e.* “the head being placed in “the hand of supplication, becomes an offering to the holy assembly.”

THE Tusleem is performed after the following manner: The back of the right hand is placed upon the ground, and raised gently till the person stands erect; when he puts the palm of his hand upon the crown of his head. His majesty relates as follows: “One day my “father bestowed upon me a royal cap, which I put upon my head, “and because it was too large for me, I held it on with my left “hand, bowed down my head, and made the Tusleem; The king “was exceedingly pleased with this new method; and from that “time it became the mode of performing that obeisance.” Upon introduction, or on taking leave, or upon receiving a Munsub or Jageer, or a dress, or an elephant, or an horse, it is usual to make three Tusleems; and on occasions of less moment, they perform only one Tusleem.

Formerly the courtiers used to add the Sijdah to the Koornish and Tussleem; but as ignorant and ill-disposed people viewed this action in the light of impious adoration, his majesty ordered it to be discontinued by all ranks of people on public occasions. However, in the private assemblies, when any of those in waiting are ordered to seat themselves, they on this occasion bow down their foreheads to the earth.

Of Spiritual Gollanz.

By the decrees of God, the giver of wisdom, mankind are in general disposed to applaud their own actions, and to condemn those of others; whilst some, however, are never so happy as when they are aiding to the prosperity of their neighbour, there are others who prefer the watchful care of the world to their own personal interests. Thus different bodies of men hold different beliefs, and amuse themselves with their respective dreams and illusions. But it now and then happens that a person relinquishes his peculiar habits and customs, in consequence of a contemplative turn of mind, whereby he unravels the warp and woof of the veil of deception, and discovers the beautiful countenance of consistency and truth. But the lamp of wisdom dath not enlighten every house, neither is every heart capable of receiving information; so that when a man arrives at such a degree of knowledge, he keeps silence, from the dread of savage beasts in human forms. If, however, in the fullness of his heart he attempts to reveal his sentiments, the ignorant upbraid him
with

with infamy, allow no credit to what he says, brand him with the epithets of infidel and blasphemous, and probably deprive him of life. But when, through the good fortune of mankind, the season arrives for the revelation of truth, a person is endowed with this degree of knowledge, upon whom God bestows the robes of royalty, that he may lead men in the right way with absolute dominion; such as is the emperor of our time. The astrologers were apprized of this from the hour of his majesty's nativity, and whispered their exultations to each other. His majesty, however, did for some time cast a veil over this mystery, that it might not be known to strangers. But that which the Lord willeth to have done, who hath power to avoid? In his infancy, he involuntarily performed such actions as astonished the beholders; and when at length, contrary to his inclination, those wonderful actions exceeded all bounds, and became discernible to every one, he considered it to be the will of the Almighty, that he should lead men in the paths of righteousness, and began to teach; thus satisfying the thirsty who were wandering in the wilderness of enquiry. Some he taught agreeably to their wishes; whilst he disappointed others in their desires. Many of his disciples, through the blessing of his holy breath, obtain a greater degree of knowledge in the course of a single day, than they could gain from the instruction of other holy doctors after a fast of forty days. Numbers of those who have bid adieu to the world, such as Sonnaſſees, Calendars, Philosophers, and Sosees, together with a multitude of men of the world, namely soldiers, merchants, husbandmen, and

V O L. I. mechanics,

mechanics, have daily their eyes opened unto knowledge. And men of all nations, and ranks, in order to obtain their desires, invoke his majesty, considering those vows as the means of extricating themselves from difficulties; and when they have attained their wishes, they bring to the royal presence the offerings which they had vowed. But many, from the remoteness of their situation, or to avoid the bustle of a court, bestow their vows in charity, and pass their lives in grateful praises. If his majesty moves from the capital, in order to settle the affairs of the empire, to conquer kingdoms, or to enjoy the pleasures of the chace, there is not a city, town, or village, that doth not send out crowds of men and women, to present him the offerings which they had vowed. From this source of the fountain of bounty, have been obtained the following blessings; success in business; restoration of health; birth of a son; re-union of discontented friends; long life; increase of power and wealth; with the accomplishment of many other petitions. He, who knoweth what will come to pass, gives satisfactory answers to every one, and applies remedies to their afflictions.

Not a day passes but people bring cups of water to the palace, beseeching him to breathe upon them. He, who is privy to the secrets of heaven, reads the decrees of fate, and, if tidings of hope are received, takes the water from the suppliant, places it in the sun's rays, and then having bestowed upon it his auspicious breath, returns it. Also many whose diseases are deemed incurable, intreat him to breathe upon them, and are thereby restored to health.

THE most striking proof of his miraculous powers is the following. A talkative ignorant recluse said, "If there be any latent good in me, it behoveth you to bring it to perfection;" and having so said, he fell down in a trance at the threshold of the palace. The day was not ended, before he obtained his wish.

HIS majesty, out of his great wisdom, is very backward in granting this request, excusing himself by saying, "How shall I teach, till I have myself been instructed?" But if there be in any one evident signs of truth, and he is very importunate, he is accepted; and on Sunday, when the sun is in the meridian, obtains his heart's desire. And from beholding these wonders, thousands of every persuasion have believed on him.

THE person who wants to be initiated in all righteousness, places his turband in the palm of his hand, and putting his head upon his majesty's feet, saith, "I have cast away my presumption, and selfishness, which were the cause of various evils, and am come a suppliant, vowing to devote the remainder of my life in this world, to the attainment of immortality." Then his majesty stretches out the hand of favour, raises up the suppliant, replaces his turband upon his head, saying, "My prayers are addressed to Heaven for your support, in order that your aspiring inclinations may bring you from seeming existence, unto real existence." He then gives him the Shuft, upon which is engraven one of the *great*

mechanics, have daily their eyes opened unto knowledge. And men of all nations, and ranks, in order to obtain their desires, invoke his majesty, considering those vows as the means of extricating themselves from difficulties; and when they have attained their wishes, they bring to the royal presence the offerings which they had vowed. But many, from the remoteness of their situation, or to avoid the bustle of a court, bestow their vows in charity, and pass their lives in grateful praises. If his majesty moves from the capital, in order to settle the affairs of the empire, to conquer kingdoms, or to enjoy the pleasures of the chase, there is not a city, town, or village, that doth not send out crowds of men and women, to present him the offerings which they had vowed. From this source of the fountain of bounty, have been obtained the following blessings; success in business; restoration of health; birth of a son; re-union of discontented friends; long life; increase of power and wealth; with the accomplishment of many other petitions. He, who knoweth what will come to pass, gives satisfactory answers to every one, and applies remedies to their afflictions.

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THE person who wants to be initiated in all righteousness, places his turband in the palm of his hand, and putting his head upon his majesty's feet, saith, "I have cast away my presumption, and selfishness, which were the cause of various evils, and am come a suppliant, vowing to devote the remainder of my life in this world, to the attainment of immortality." Then his majesty stretches out the hand of favour, raises up the suppliant, replaces his turband upon his head, saying, "My prayers are addressed to Heaven for your support, in order that your aspiring inclinations may bring you from seeming existence, unto real existence." He then gives him the Shuft, upon which is engraven one of the *great*

names of God, and the words "Allah Akber;" that he may be instructed in the following verse:

"The pure Shufl, and the pure fight, never err."

HIS majesty instructs others as circumstances may require; and many, according to their capacities, are recreated with sublime discourses.

BUT this is not the proper place for giving a full account of the manner in which he instructs mankind, or of the numerous miracles which he has performed. Should my life be lengthened sufficiently, and should I have leisure enough, it is my intention to compose a volume on this interesting subject.

Rules of Discipline.

WHEN two disciples meet, one says, "Allah Akber," (God is greatest); and the other answers, "Jillejilalehoo" (mighty is his glory) (n). And this form of salutation is appointed merely to the end that they may keep the Deity in continual remembrance, by exercising their tongues in his praise.

IT is also ordered by his majesty, that the food which is usually given away after the death of a person, shall be prepared by the donor during his lifetime.

EVERY-

(n) Akber's titles were, "Jilaleddeen Mahommed Akber."

EVERY disciple, on the anniversary of his birth-day, is obliged to make a feast, and to bestow alms.

HE is also enjoined to endeavour to abstain from eating flesh entirely; and if he is not able to quit it altogether, he must at least refrain at the times appointed in the regulations for the Sufyaneh (o), as also during the whole of the month in which he was born. He is prohibited from eating voluntarily of any animal that he hath himself slain. Neither is he to eat out of the same dish with butchers, hunters, or bird-catchers. Nor is he allowed to have commerce with pregnant or old women, or with one who is barren, or with a girl under the age of puberty.

The Muster of Elephants.

THIS muster precedes all others. Every day a Khafseh elephant, with his housings and trappings, is brought to the front of the palace: and on the first day of every Persian month, ten elephants are brought; and on every succeeding day, ten Hulkahs of ten each. On Monday, ten Hulkahs of twenty each are brought to be mustered. When an elephant is mustered they ask his name, of which each of these animals, as well as every horse, has a different one. They also require the name of the Dchydar; how he was obtained; his price; allowance of food; age; where bred; at what time he is rank; how often he has been so; how long he usually continues in

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that state; how often he has fought, and with what success; how often he has been brought for the royal use; how often he has been mounted by his majesty; when he was admitted amongst the Kha-sch elephants; at what periods he has changed his keepers; when his tusks were dressed; how often he has been mustered; what servants look after him; the names of the Emeer, and the superintendent. All these questions are answered by the Tcrukchy.

RESPECTING the other elephants, the following questions are asked. The name of the Hulkadar; price of the elephant; how he was obtained; whether he is fit for riding, or for carrying burdens; what is his rank; whether he is to continue with his present Foujdar, or to be transferred to another.

Also, every day five new elephants are sent to the Suddywal to have their rank determined, which being done, they are put into their respective classes.

EVERY Sunday an elephant is brought to the palace, to be given away to one of the most deserving servants: And some Hulkahs are set apart for this purpose.

FORMERLY it was a rule, that the elephant first rode, was put into the first class; but now it is that which is rode ofteneft.

According to the value of the elephant, it is put into the first or last Hulkah.

WHEN all the elephants have passed muster in the above-mentioned order, they begin again with the Khafch elephants, bringing ten at a time; and when these are reviewed, they proceed with those of the Shahzadehs.

IT is a rule that the Shahzadehs pass muster, mounted on their own particular elephants: and after them the other Hulkahs pass before his majesty.

IT being ordered that the elephants shall be formed into troops according to their price, the proper officers at each muster pick out any elephant that is misplaced, and put it amongst its equals.

DURING the time of muster, those men who want to be employed in this department, stand together in a row, and his majesty appoints them as he thinks proper.

THE Hulkahdars whose elephants are in good condition, have their number increased, by lean ones, that are taken away from those who have been negligent in the discharge of their duty.

THE Mufhroff receives orders from his majesty, in what rank to place every new elephant, that is appropriated to his own particular use.

THE elephants of the other Omrahs, although not in the general rotation, are brought to the presence occasionally ; and their rank being fixed, are stamped with the royal mark.

THE merchants also bring elephants to the palace, and receive their proper price.

The Muster of Horses.

THIS begins with the stables of forty horses ; next those of the Shazadehs, and the Khanazad ; continuing with the other stables, till all the horses of ten Mohurs have been reviewed. After those, are mustered the Gowt and Tanghen horses, and those of the Bargeers. They are brought according to their price, and if two are equal in value, then that which was first received into the stable, precedes the other.

PREVIOUS to muster, skillful persons fix the prices of the Tanghens, &c. anew, and determine whether they shall be of the first, second, or third class. Those which have increased in value since the last muster, are put into a higher class, and those which have fallen off, are degraded accordingly. For those of the third class

are

are appointed separate stables, out of which ordinary people receive presents.

EVERY muster day, the ordinary stables are completed; and if there be not any deficiency, the surplus horses are put into a separate stable, for which there is a superintendent.

THE muster of this animal used to begin on Monday. They bring forty horses the first day, and on every succeeding day twenty each. Some horses from sixty to ten Mohurs value, are always in readiness, to be given in presents, and to mount the cavalry.

THE horses belonging to the dealers are viewed as they come, and according to the number brought, from twenty to an hundred are viewed daily. But before they are brought to his majesty, officers appointed for the purpose settle their price; which valuation, however, his majesty always increases a little. The horses of less value than thirty Mohurs have their price fixed, without being brought to the royal presence.

THE treasurer has always money ready in the Bargah Aum, that the Dealers may not be kept in painful expectation.

AFTER a horse is bought, he has the royal mark stamped upon him.

Duties collected upon Horses bought from the Dealers.

	<i>Each Horse.</i>			
A foreign Mujenefs or Tazee	-	-	-	3 Rs.
A Turkey, or a Khandahar Tazee	-	-	-	2½
A Kabul, or Hindoostan Tazee	-	-	-	2

The Muster of Camels.

IT begins with the Khanehzad, and every day five Ketars are mustered, excepting on Friday, when there are ten Ketars, and they are brought in order, according to their value.

The Muster of Bullocks.

THE muster of this animal used to begin on Wednesday, when ten pair were mustered, and every succeeding day the same number. On the festival of the Dewalee, when the Hindoos pay a particular worship to the ox, a number are dressed out in elegant trappings, and brought to the palace.

The Muster of Mules.

THIS commenced on Thursday. These animals are mustered only once in the course of a year, six Ketars daily.

FORMERLY the musters were made in the order above mentioned: but now the week is employed in the following manner:

Saturday,

Saturday,	—	Muster of elephants.
Sunday,	—	Ditto of horses.
Monday,	—	Ditto of camels, mules, and oxen.
Tuesday,	—	Ditto of soldiers.
Wednesday,	—	The Dewan Vizarut.
Thursday,	—	The administration of justice.
Friday,	—	His majesty is in the Haram.

The Pow Gofit.

His majesty has adopted an admirable mode, for determining the degree of benefit or injury that an animal has received.

They estimate the quantity of food allowed, and calculate how much flesh it can produce; allowing every seer of food to yield such a proportion of flesh; and if, upon examination, they find the animal heavier than he ought to be, the officers are fined in the price of the food of which they have debauched the beast: that is, supposing it evidently appears that the kannel's proceeds from fraudulent practices. And this experiment is called Pow Gofit.

Regulations for the Public Fights of Animals.

His majesty is willing to encourage public spectacles, as a means of bringing together people of all ranks, who, by partaking in the general diversion, may become acquainted, and enter into friendship and good fellowship with each other.

The Battles of Deer.

THERE are always one hundred and one Khafeh deer, each of which has a proper name significant of his character ; and for every couple of these a keeper is appointed. The battles of these animals are of three kinds : First, Khafeh deer with Khafeh : Second, Khafeh deer with those of the Shazadehs : Third, Khafeh deer with those of forty-two of the principal courtiers, whom his majesty has formed into twenty-one Miffals; being composed of Munsubdars of seven thousand, down to Dehbashees.

A WAGER is laid upon every battle, and the money deposited. And each battle is from eight Rupees to eight Mohurs.

It is a rule, that a deer who runs away in three battles, is turned out of the Khafeh rank. A deer who has given proofs of courage in battle, is called Atkul. Those who are fit for fighting, but have not yet engaged; are called Aneen.

THE above-mentioned forty persons, who are formed into twenty-one Miffals, are called Hovofnakan ; and it is they who deposit the bets.

EVERY Miffal has also for fighting, a buffaloe, a bull, a Ram, a goat, and a cock ; and when the battles of deer are concluded, these are
sported

sported with. The bet upon a buffaloe is from four Rupees to four Mohurs; upon a bull, a ram, or a goat, from two Rupees to two Mohurs; and upon a cock, the same as a buffaloe. Formerly there were not any battles of bulls and rams;

THESE battles are fought at night, on the fourteenth day of the moon, in the front of the palace.

THERE are also other deer called Kowtel, and half Kowtel; each division consisting of a fixed number. Whenever there is a deficiency in the number of Khafeh deer, it is supplied from the Kowtel; and what is wanting in the Kowtel, is made up from the half Kowtel. All these are continually in training, and are made to engage with each other for trial of their character.

THE hunters, when they take wild deer, bring them to the palace, where their prices are fixed. They are formed into four ranks, or degrees of goodness; and the price is, from two Rupees to two Mohurs each.

The Daily Allowance of Food.

THE Khafeh deer, those of the Kowtel, and those belonging to the fighting Missals, have each a daily allowance of two seers of grain, half a Seer of wheaten bread, two Chättacks of Ghee, and half a Dām to purchase grass. But the Hovosnak pays for grass, for those of the Missals, and the Kowtels.

EACH of the Khaseh deer, the Khanehzad, and the Kowtel, has a person to look after it. But of those belonging to the Missals, one person looks after a couple; and if there be an odd one, a separate person is appointed to look after it; but there is no allowance for grafs.

A DEER who is given in charge to a person to be trained, is allowed daily one Seer and three quarters of grain, and half a Dam for grafs. For every four of these a keeper is appointed; and if they are fit to be admitted into the rank of Khaseh, a keeper is appointed for every couple.

THE deer kept at a distance from court, are each allowed daily one Seer and a half of grain, and a man to look after it.

A NEW-CAUGHT deer, for the first week, has not any grain given him: for fifteen days after that, he has half a Seer of grain daily; from that period one Seer, till a month and a half are elapsed, when the allowance is one Seer and a half.

THE Ahoo Khaneh, or Deer House, is superintended by Munsubdars, Ahdyan, and foot-soldiers. The pay of a foot-soldier is from 80 to 400 Dams per Mensam. There are now collected together twelve thousand choice deer, which are taught after different manners. There are also a number of does kept apart for breeding.

Of

Of the largest size of these, each is allowed daily one Seer and a half of grain, and half a Dam to purchase grafs. A doe fawn sucks her dam for two months; after which period it is allowed daily a quarter of a Seer of grain; and this allowance is increased a quarter of a Seer every two months till it commences its second year, when it is considered as a full-grown doe, and allowed one Seer and a half per Diem. From the commencement of the seventh month, till the end of the ninth month, it is allowed daily a quarter of a Dam for grafs, after which the allowance is half a Dam.

A BUCK FAWN, after sucking two months, has daily six Chattacks of grain; and this allowance is increased six Chattacks every two months, till he commences his second year, after which the daily allowance is two Seers and a quarter. For grafs the daily allowance is, from the fifth to the eighth month, a quarter of a Dam, and after that half a Dam.

Regulations for Buildings.

HIS majesty is continually giving employment to a number of hands in erecting fortifications, and palaces, colleges, and Musjids, and in building Serais throughout the empire for the convenience of travellers, and digging reservoirs of water, and wells.

AND in order to prevent imposition, he has caused an estimate to be made of the expence of labour, and of the prices of the several articles used in building.

Prices of Articles used in Building.
RED STONE, which is cut out of the mountains of Futtahpoor, in the Soubah of Agra, of any dimension that may be required, three Dams per Maund. Unshapen stones, and uneven fragments, which are broke off the mountains, 250 Dams per Tahry, which is an heap three Guz in length, two and a half broad, and one in height; and this quantity weighs 172 Maunds 20 Seers.

BRICKS are of three kinds, the largest of which does not exceed three Seers.

First, baked,	30 Dams per thousand.
Second, half baked,	20 Ditto.
Third, unbaked,	10 Ditto.

The following eight Kinds of Wood are those mostly used in Building.

Price of an Alahy Guz in length, 7 Tiffuj in height, and 8 Tiffuj in breadth.

	Dams.	Cheetals.
Seefoon,	15	6
Nazu (in Hindovee Jeedeh)	5	13.7-8ths.

Price of 4 Guz in length, 3 Tiffuj in height, and 8 Tiffuj in breadth.

	Dams.	Cheetals.
Sunk (in Hindovee Kurry)	5	17 $\frac{1}{2}$

		In length, 4, 6, 8, breadth and height, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100	
		Dams, Cheetals	
Beir	-	5	17 $\frac{3}{4}$
Mulberry	-	5	20 $\frac{1}{2}$
Serefs	-	10	4
Dyal	-	8	22 $\frac{1}{2}$
Bukayin	-	5	2

GUTEH SHEREEN, lime which is brought from the pits in the vicinity of Belrah. If it is bought from a merchant, the price is 3 Maunds per Rupee, but if it is transported at the expence of the purchaser, he pays only one Dam per Maund.

KULAIY SUNGEEN (flaked stone lime) 7 Dams 5 Cheetals per Maund.
Slaked shell lime 5 Dams per Maund.

CHUNAH, (or lime), is made of Kanker, which is a fabulous concretion, almost as hard as stone, 2 Dams per Maund.

IRON CRAMPS, if covered with tin, thirteen for eighteen Dams, and if plain, the same number for 6 Dams.

IRON RINGS for doors, of the Irany and Turany forms.
Largest size - - - 8 Dams per pair.
Smallest - - - 4 Dams per pair.
V. O. L. I. IF

If of the Hindy forms; tinned — — — — — 5½ Dams per pair

Do. Do. Plain 4 Dams 12 Cheetals.

ROUND IRON NAILS, 12 Dams per Seer.

DEENARY a kind of nail 5 Dams per Seer.

KOWKAH; small nails tinned.

1ft Sort — — — — — 7 Dams per hundred

2d do. — — — — — 5 do. do.

3d do. — — — — — 4 do. do.

Hinges for doors and Chests.

Tinned — — — — — 12 Dams per Seer.

Plain — — — — — 8 do. do.

Bells for Doors.

Tinned — — — — — 12 Dams per Seer.

Plain — — — — — 4 do. do.

TILES, 1 cubit long and six fingers broad, used for covering the houses of poor people.

Plain — — — — — 386 Dams per thousand.

Coloured, 3 for a Dam.

Earthen spouts-3 for two Dams.

Bamboes.

Bamboos.

1st Sort	—	—	—	15 Dams	per Score	do.
2d do.	—	—	—	12 do.	do.	do.
3d do.	—	—	—	10 do.	do.	do.

SOME bamboes that are used for Palakées, are very high priced, being frequently sold for eight Mohurs each; but the ordinary ones for this purpose, are bought for one Rupee.

PUTTAL, is a kind of mat, made of the reed used for pens, and with which they cover houses.

1st Sort	—	—	—	1½ Dam	per square Guz:	do.
2d do.	—	—	—	1 do.	do.	do.
3d do.	—	—	—	0 17½	Cheetals	do.

SEERKEE, another kind of mat, made of the above reed and applied to the same use as the Puttal; one and a half Guz in length, and a Guz in breadth, for 25 Dams.

KHESS BUYAH, is the root of a grass, that grows on the banks of rivers; in summer they make apartments of it, which when sprinkled with water, becomes very cold and odoriferous. 1½ Rupee per Maund.

GRASS for Thatches, is made up into bundles, of about one Seer each, which in the Hindovée language is called Poolah, 10 bundles per Dam.

Job	Job	21	—	—	—	—	—
Job	Job	or	—	—	—	—	—

Dams

Bhoos, (wheat straw) which is used in mud buildings, 3 per Maund.

Dubah, a kind of grass, used for thatching, 2 per ditto.

Moonj, is the bark of the reed before mentioned, of which is made twine used in thatching, } 20 per ditto.

Hemp, of which they make large ropes, 3 per ditto.

Gum, an inferior kind used in plastering, 70 per ditto.

Sereesh Kahy (a kind of vegetable glue) used also in plastering, } 4 per Seer.

Look, is the ear of the reed of which they make common mats; it burns like a candle, and is used in building along with lime, } 1 Rupee per ditto.

Sumgil, is a white greasy clay used in plastering, 1 per ditto.

Red Clay, called in Hindovée *Geyroo*, which is dug out of the mountains of Gualiar, } 1 Rupee per ditto.

Glass, for glazing windows, 1½ Seer per R.

Rates of Pay for Workmen.

BRICKLAYERS are paid after four rates:

Rate 1ft,	—	—	—	—	—	7 Dams per Diem.
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2d,	—	—	—	—	—	6
-----	---	---	---	---	---	---

3d,	—	—	—	—	—	5
-----	---	---	---	---	---	---

4th,	—	—	—	—	—	4
------	---	---	---	---	---	---

A STONE

A STONE MASON, who carves stones with flowers, is paid fix Dams per Guz.

ONE who works plain, has 5 Dams per Guz.

STONE BREAKERS, 22 Cheetals per Maund.

CARPENTERS are paid after five rates :

Rate 1ft,	—	—	—	—	—	7 Dams per Diem.
2d,	—	—	—	—	—	6
3d,	—	—	—	—	—	4
4th,	—	—	—	—	—	3
5th,	—	—	—	—	—	2

If they contract for the work, they have for a Guz of plain work, after three degrees :

										D.	C.
1ft,	—	—	—	—	—	—	—	—	—	1	17
2d,	—	—	—	—	—	—	—	—	—	1	6
3d,	—	—	—	—	—	—	—	—	—	0	21

LATTICE MAKERS in wood, have from 12, to 48 Dams per square Guz.

SAWYERS, for a square Guz of

Seefoon,	—	—	—	—	—	—	2 $\frac{1}{2}$ Dams.
Nazu,	—	—	—	—	—	—	2
V O L. I.					G g		or

or two Dams per day, if paid for their time. Some saws are worked by two men; and others require three.

BILDARS, (Pioneers).

1ft rate,	-	-	-	-	-	-	3 $\frac{1}{2}$ Dams per Diem.
2d ditto,	-	-	-	-	-	-	3 ditto.

If they are employed in finishing the upper works of fortifications, they are paid 4 Dams per Guz; and when they work below, have 2 $\frac{1}{2}$ Dams per Guz. If employed on other walls, or in digging ditches, half a Dam per Guz. The Guz used in this measurement consists of thirty-two Tefujes.

Well-Diggers.

Rate 1ft,	-	-	-	-	-	2 Dams per Guz.
2d,	-	-	-	-	-	1 $\frac{1}{2}$ ditto.
3d,	-	-	-	-	-	1 $\frac{1}{4}$ ditto.

THE Divers, who bring mud out of wells, are paid in the winter 4 Dams, and in the summer 3 Dams per Diem: Or if they contract, they have two Rupees for every Guz that they descend.

BRICK-CUTTERS, have 8 Dams for chipping 100 bricks.

BRICKDUST-BEATERS, one and a half Dam for a measure of eight Maunds.

TADDANTRASH, (lattice-makers) in stone or brick, 100 Dams per Guz.

BAMBOE CUTTERS, 2 Dams per Diem.

THATCHERS, 3 Dams per Diem; or if they contract, 24 Dams per 100 Guz.

PETTELEUNG, (one who covers houses with mats) four Guz per Dam.

LACKEENEE, varnish reed, bamboo, &c. with preparations of Lach, and receive two Dams per Diem.

WATER-CARRIERS, first rate three Dams, and the second rate two Dams per Diem.

LABOURERS who carry earth, water, &c. for buildings, 2 Dams per Diem.

Quantity of Materials used in Building.

In twelve Guz of stone building, are expended one Tal of stone, and seventy-five Maunds of lime; and if it be of red stone, it will require the addition of three Maunds of lime.

For brick building, every Guz requires 250 bricks of three Seers each, with eight Maunds of lime, and two Maunds 27 Seers of brickduft.

For a Guz of mud work, are required 300 bricks; and every brick takes one Seer of earth, and half a Seer of water.

For the first coat of plaster, each Guz requires one Maund of quick and ten Seers of flaked lime, fourteen Seers of brickduft, and a quarter of a Seer of hemp. If the second coat is to be of a red colour, each Guz requires seven Seers of flaked lime, and three Seers brickduft. For a Guz of outer coat of white plastering, ten Seers of flaked lime. For the first coat of plaster of a Guz of ceiling, or inside walls, ten Seers of stone lime. For lining rooms with China tiles, six Seers of stone lime per Guz. For plastering smoke vents, ten Seers of flaked lime for every Guz.

A WINDOW requires two and a half Seers of glass, twenty-four Seers of stone lime, and $\frac{1}{4}$ Seer of Sereesh Kahy.

PLASTER *made of clay and straw.* One Maund of straw and twenty Maunds of earth will plaster fourteen Guz of outer wall; or ten Guz of the roof or floor; or fifteen Guz of ceiling, or inside wall.

LACKER for colouring a Guz of wood, *red*, four Seers of Lack, and one Seer of vermilion; *yellow*, four Seers of Lack and one Seer of arsenic; *green*, a quarter of a Seer of Indigo is added to the above; *blue*, Lack as before, and one Seer of Indigo.

Of felling Timbers.

24 Zerreh	} make one {	Kam.
24 Kam		Tifwafch.
24 Tifwafch		Tefuj.
24 Tefuj		Guz, used in measuring timbers.

For timber used in building, they reckon that from the time of felling, to its being shaped for use, it is reduced in weight one half.

The Weight of a Cubic Guz of seventy-two different Kinds of Wood, being those which are used in building.

						<i>Ma.</i>	<i>Sr.</i>	<i>Ch.</i>	<i>T.</i>
Khunjch	-	-	-	-	-	25	14	0	0
Tamarind	-	-	-	-	-	24	8	12	25
Olive and oak	-	-	-	-	-	22	24	0	0
Khire, of which Cutch (improperly called Japan earth) is a preparation						} 11	16	0	0
Khernee	-	-	-	-	-				
Purfiddch	-	-	-	-	-	20	14	0	0
Ebony	-	-	-	-	-	20	9	0	0

	<i>Md.</i>	<i>Sr.</i>	<i>Ch.</i>	<i>Ṭ.</i>
Sein - - - - -	19	21	0	0
Bacam (a kind of logwood) - - -	19	21	8	10
Kherher - - - - -	19	11	4	25
Mehwa - - - - -	11	32	8	2
Chundencee and Phoolaby - - -	18	20	8	10
Red sandalwood, called in the Hindovee lan- guage, Raktchundun - - -	18	4	8	10
Chumery - - - - -				
Chumermumree - - - - -	17	16	4	0
Jejubes - - - - -	17	5	0	4
Seffoon-puttung - - - - -	17	1	12	27
Sandun - - - - -	17	1	0	28
Box - - - - -	16	18	0	25
Dho - - - - -	16	1	0	10
Myrobalans - - - - -	16	1	8	1
Kereel - - - - -	16	1	0	10
White Sandal - - - - -	15	17	0	20
Sawl - - - - -	15	4	12	7
Plumtree - - - - -	14	36	8	10
Cherrytree - - - - -	14	35	8	0
Neib - - - - -	14	32	4	31
Darhird - - - - -	14	32	4	19
Mine, and Babool - - - - -				
Sagown - - - - -	14	10	0	20

Bejyfar

								<i>Med.</i>	<i>Sr.</i>	<i>Ch.</i>	<i>T.</i>
Bejyfar, and	-	-	-	-	-	-	}	13	34	0	0
Peloo	-	-	-	-	-	-					
Mulberry	-	-	-	-	-	-	-	13	25	0	20
Banbarafs	-	-	-	-	-	-	-	13	9	13	0
Serefs	-	-	-	-	-	-	-	12	38	0	21
Secfeen	-	-	-	-	-	-	-	12	31	4	5
Findek (filbert)	-	-	-	-	-	-	-	12	26	0	4
Johker, and Doodhee	-	-	-	-	-	-	-	12	17	8	22
Huldee	-	-	-	-	-	-	-	12	13	8	22
Kiym	-	-	-	-	-	-	-	12	12	8	30
Ferafs, and Jomun	-	-	-	-	-	-	-	12	8	0	22
Bur	-	-	-	-	-	-	-	12	3	4	25
Khundee and Chenar (poplar)	-	-	-	-	-	-	-	11	29	0	0
Walnut, and Champah	-	-	-	-	-	-	-	11	9	4	17
Beir	-	-	-	-	-	-	-	11	4	0	0
Mangoe and Papree	-	-	-	-	-	-	-	11	2	0	20
Deyar and Bede (willow)	-	-	-	-	-	-	-	10	20	0	0
Kum-bheir and Cheedeh	-	-	-	-	-	-	-	10	19	8	22
Peepul. (This tree is held in great veneration by the Brahmins)	-	-	-	-	-	-	}	10	10	4	21
Kuthul (b) and Goordeen	-	-	-	-	-	-	-	10	7	8	34
Rohiera	-	-	-	-	-	-	-	10	7	0	30
V O L. I.											Palafs

(b) Vulgarly called Jack, by Europeans.

								<i>Md.</i>	<i>Sr.</i>	<i>Ch.</i>	<i>T.</i>
Palafs	-	-	-	-	-	-	-	9	34	0	0
Soorkhbede	-	-	-	-	-	-	-	8	25	0	20
Awk	-	-	-	-	-	-	-	8	19	4	25
Sembul (the cotton tree).	-	-	-	-	-	-	-	8	13	0	34
Bekayin	-	-	-	-	-	-	-	8	9	0	30
Lahfora (Sebesten) and Pudmakh	-	-	-	-	-	-	-	8	9	0	20
Und	-	-	-	-	-	-	-	7	7	0	31
Sefeidar (the whole poplar)	-	-	-	-	-	-	-	6	6	0	22

N. B. *The Seer is here reckoned at 28 Dams.*

END OF THE FIRST PART.

AYEEN AKBERY.

V O L. I.

P A R T II.

CONTAINING

Regulations for the Military Department.

H 5



A Y E E N A K B E R Y:

V O L. I.

P A R T II.

The Army.

HIS majesty has formed this immense multitude into different ranks. Some are solely under his own immediate orders, and are excused from the performance of many duties that are required of others. Likewise a number of the inhabitants of the wilds and less civilized parts of the empire, are by proper discipline made to be useful. The Zemcendary troops alone, are in number upwards of four millions and four hundred thousand, as will hereafter be particularized.

SOME of the cavalry have their horses marked, and a description is taken in writing of the persons of the men. Other cavalry are
put

put under the command of an officer, who is styled Ahdy. Others, according to their merit and capacity, are appointed to higher commands. Many are entertained for the cavalry service, without having their horses marked, and have Tunkhas (or assignments) for their pay. Those who are natives of Iran and Turan, have twenty-five Rupees, and the Indian twenty Rupees each per Menssem. A horseman who is entertained for the duties of the Khalfeh (or exchequer) has fifteen Rupees per Menssem. Those who have not-marked horses are called Birawoordy (or not included in the Munsubs). Such of the Munsubdars as are not able to furnish men themselves, are supplied with troopers mounted on marked horses; and these men are called Dakhely (or included in the Munsubs). In the Munsubs of eight thousand, no Munsubdar under the rank of eight hundred is admitted; the Munsubs of seven thousand include none lower than seven hundred; nor in those of five thousand, are any inferior to five hundred; and in the Munsubs of five hundred there are none less than one hundred. Some troops are levied occasionally to strengthen the Munsubs, and they are called Kummeky (or auxiliaries). At present most of the cavalry are mounted on marked horses. The trooper mounted on a marked horse takes rank of one whose horse is not marked, as more dependence can be had upon the former, because he cannot lend or exchange his horse; and moreover, since his majesty has introduced the Cherehnevesy (or the custom of taking a description in writing) he cannot receive pay till he has passed muster.

Regu-

Regulations for the Cattle.

HORSES were first marked in the 18th year of the reign, at which time the ranks of cattle were determined, and estimates made of what was requisite for each, and the prices of articles being taken into consideration, a medium rate was agreed upon to be used in computations;

Horses

THEY were divided into seven kinds, viz:

ARAB, Irakee, Mojennefs, Turkey, Yabu, Tazee, and Jungelch; and the following rates fixed of each.

1st THE ARAB, which is a very fine horse, bred in different parts of Arabia. The monthly pay for one of those was fixed at seven hundred and twenty Dams, including all charges, which were computed at four hundred and seventy-nine Dams. When his majesty took into consideration the ease and good discipline of his troops, he at first made an addition of eighty-one Dams, at the time that the Rupee passed current at thirty-five Dams; and when it was raised to forty Dams, he increased the pay, excepting the Jungelchs, eighty Dams more, altogether making 720 Dams.

2^d THE IRAKEE, which is bred in the Persian Irak, is a beautiful animal, and equally powerful with the Arab. He is allowed six hundred

dred and eight Dams monthly, including all charges. Increases, first, 62 Dams; second 75 Dams; third, 80 Dams.

3d THE MOJENNESS, resembles the Irakee, and is a mixture of the Turkey and the Irakee. The monthly pay is five hundred and sixty Dams, including all expences. Increases. First, 72 Dams, second 50 Dams, third 80 Dams.

4th THE TURKY, is bred in Turan: although he is very strong and of a good height, yet he is inferior to the Mojenness. Monthly pay, four hundred and 80 Dams including all expences. Increases, first 52 Dams; second 50 Dams; third 80 Dams.

5th YABU, is also a native of Turan, but less powerful and smaller then the Turkey. Monthly pay, four hundred Danis, including all expences, Increases, first, 41 Dams; second 40 Dams; third 80 Dams.

6th and 7th are the Tazee, and the Jungelch. Those are mostly bred in Hindostan. The best is called Tazee, the middling kind Jungelch, and the worst Tattoo. Tanghens are greatly improved by being crossed with Tazees. The monthly pay of a Tazee is three hundred and twenty Dams, including all charges. Increases, first 22 Dams; second 30 Dams; third 80 Dams. The monthly pay of a Jungelch is two hundred and forty Dams, including all charge :
Increases.

Increases, first $29\frac{1}{2}$ Dams; second 25 Dams; third 40 Dams. A Tattoo was formerly allowed one hundred and forty Dams; but now he is not employed.

Elephants.

THESE are also of seven kinds, viz :

MUST, Sheergeer, Sadch, Menjholch, Kerheh, Benderkeeah, and Mukel. There is more method and exactness observed in this department than in any other.

FORMERLY elephants used to be marked, but now they are only divided into kinds.

Kinds of elephants.	Monthly pay, including all expenses.				Increase included.
	Dams.				Dams.
Must	—	—	—	1320	120
Sheergeer	—	—	—	1100	110
Sadch	—	—	—	800	50
Menjholch	—	—	—	600	90
Kerheh	—	—	—	420	60
Benderkeeah	—	—	—	300	60
Mukel, (formerly this kind was				280	—
not entertained)	—	—	—	—	—

THE

THE Tunkhas for defraying the expences of this department are always drawn in Dams, and not in Rupees, in order that there may not be any deductions.

Mules.

For a mule is paid monthly two hundred and forty Dams, including all charges. Increases, first, 56 Dams; second, 40 Dams; third, 20 Dams.

Oxen.

For each head is allowed monthly one hundred and twenty Dams, including all charges. Increases, first, 38 Dams; second, 10 Dams.

Carts.

For each cart, there are allowed monthly six hundred Dams, including all charges.

Munsubdars.

THE Almighty for the benefit of mankind selects from amongst them one whom he makes a king, and supports with his divine grace and favor. But since the abilities of a single man are not equal to the duties of every department, the monarch wisely make choice of some of his most worthy subjects to assist him: And for this purpose nominates them to command others. With this view his majesty established Munsubs from a Dch-bashy (or commander of ten) to Dehhezary (or a commander of ten thousand). But only the king's sons have Munsubs above five thousand. The number of these Mun-

subs

Munsubs, being 66, those skilled in the numerical value of letters (a) have discovered that their sum is expressed by the word Jilaleh (or the most glorious God) which they consider as an indication of their perpetuity.

HIS majesty discovers the merit of some at the first interview, and exalts them to greatness at one step. Sometimes the Munsub is increased, whilst the number of cavalry is diminished.

GREAT care is taken in determining the value of the horses provided by each Munsubdar, and their pay is fixed accordingly. Those who have cavalry equal to their Munsub, are of the first rank. Those who have not the full number, but not less than half, are of the second rank. The third rank is composed of those who have less than half of the full complement of cavalry; as will be found upon consulting the annexed tables.

THE Youzbashgees, (or commanders of one hundred) are of eleven ranks. First. Him of an hundred whose monthly pay is seven hundred Rupees. The eleventh has not any cavalry; the greatest part of these being amongst the number of Dakhelée troopers; his pay is five hundred Rupees. The nine intermediate ones have twenty Rupees in addition for every ten horses.

V O L. I.

I i

FROM

(a) 'Abjed is an Arabic arithmetical verse, containing all the letters in the Alphabet, which have different powers from one to a thousand.

FROM the Munsubdar of forty neither the elephant nor the Turkey horse, nor the Jungelch are exacted. The Teerkushbund, (who has the rank of a commander of thirty) and the bifty or Munsubdar of twenty, are excused from providing the Mojennefs and the Yabu.

THE following tables exhibit the proportion of cattle and carts provided by each Munsubdar, together with their monthly pay.

Manufacturers, & Commanders of	Houses.					Furnishings.					Sundry Goods.		Monthly Pay.	
	Majors.	Capt.	Lieut.	Sergeant.	Private.	Saddles.	Blankets.	Kitchens.	Bedsteads.	Carriage.	Mule.	Corns.	Regt. Sundry Third.	
													Ru.	Ru.
10000	68	68	135	135	135	135	135	135	135	135	35	35	6000	
8000	54	54	108	108	108	108	108	108	108	108	34	34	5000	
7000	49	49	98	98	98	98	98	98	98	98	27	27	4500	
5000	34	34	68	68	68	68	68	68	68	68	25	25	3500	
4500	33	33	66	66	66	66	66	66	66	66	19	19	3000	29100 29000
4000	31	31	62	62	62	62	62	62	62	62	19	19	27500	27500 27300
4750	31	31	63	63	63	63	63	63	63	63	19	19	27000	27000 27000
4600	31	31	63	63	63	63	63	63	63	63	18	18	26500	26500 26500
4500	31	30	61	61	61	61	61	61	61	61	18	18	26000	26000 25700
4400	30	29	60	60	60	60	60	60	60	60	18	18	25500	25500 25500
4300	29	28	59	59	59	59	59	59	59	59	18	18	25000	25000 24900
4200	28	27	58	58	58	58	58	58	58	58	17	17	24500	24500 24500
4100	27	27	56	56	56	56	56	56	56	56	17	17	24000	24000 24000
4000	27	27	54	54	54	54	54	54	54	54	17	17	23500	23500 23500
3900	26	26	53	53	53	53	53	53	53	53	16	16	23000	23000 23000

The Establishment of Munjabs, from Three thousand eight hundred, to two thousand two hundred.

HORSES.		ELEPHANTS.				Beasts of Burden, and Carts.				Monthly Pay.		

Munsubdars, or Commanders of	HORSES.					ELEPHANTS.					Beasts of Burden, and Carts.				Monthly Pay.			
	Irakee.	Mojeneefs.	Turky.	Tabu.	Tazy.	Jungeleh.	Sheergeer.	Sadeh.	Menjholeli.	Kerheh.	Benderheeah.	Camels. Ranks.	Mules. Ranks.	Carts	First. Rs.	Second. Rs.	Third. Rs.	
2100.	15	15	15	31	31	31	19	12	9	9	2	32	7 & 3	64	12400	12200	12100	
2000.	15	15	15	30	30	30	10	12	9	7	2	30	7 —	60	12000	11900	11800	
1900.	14	14	29	29	29	30	10	12	9	7	2	28 & 4	6 & 6	58	11950	11350	11450	
1800.	14	13	28	28	28	29	10	11	9	7	2	27 & 3	6 & 1	56	11400	11650	11300	
1700.	14	13	27	27	27	27	9	11	9	7	2	26 & 2	5 & 4	54	11225	11090	10800	
1600.	13	13	26	26	25	25	9	10	9	7	2	25 & 1	5 & 2	52	10600	10400	10200	
1500.	12	12	24	24	24	24	8	10	8	7	2	24 —	5 —	50	10000	9800	9700	
1400.	12	12	24	24	23	23	8	10	8	7	2	23 & 2	4 & 4	49	9600	9400	9300	
1300.	12	12	23	23	23	22	8	10	7	7	2	23 —	4 & 3	48	9200	9100	9050	
1200.	11	11	22	22	22	22	7	9	7	7	2	22 & 2	4 & 3	46	9000	8900	8800	
1100.	11	11	22	22	21	21	7	9	7	7	2	22 —	4 & 2	44	8700	8500	8400	
1000.	10	10	21	21	21	21	7	8	6	7	2	21 —	4 & 1	42	8200	8100	8000	
900.	10	10	20	20	20	20	7	8	6	7	2	20 —	4 —	40	7700	7400	7100	
800.	10	9	17	17	19	13	7	8	6	5	2	17 & 3	3 & 2	34	5000	4700	4400	
700.	6	8	13	13	14	7	4	5	5	4	1	15 & 2	3 —	27	4400	4000	3000	
600.	5	7	9	9	4	4	4	3	5	2	1	14 —	2 & 2	21	3500	2200	2000	

The Establishment of Munsubs, from five hundred to ten.

	ELEPHANTS.					Beasts of Burden, and Carts.		Monthly Pay.		
						Camels.	Mules.	Carts	First.	Second. Third.
HORSES.						Ranks.	Ranks.		Rs.	Rs.
<i>Irakee.</i>	4	3	3	3	3	3	—	15	2500	2300
<i>Mojenefs.</i>	6	4	4	4	4	2	—	12	2000	1751
<i>Turky.</i>	8	5	4	4	4	1	2	11	1450	1375
<i>Yabu.</i>	8	6	4	4	4	1	2	10	1400	1250
<i>Tazy.</i>	4	3	3	3	3	1	2	8	1100	1100
<i>Jungeleh.</i>	—	—	—	—	—	1	2	7	975	950
	—	—	—	—	—	1	2	6	875	850
	—	—	—	—	—	—	2	5	780	760
	—	—	—	—	—	—	2	5	745	740
	—	—	—	—	—	—	2	5	700	600
	—	—	—	—	—	—	2	3	410	380
	—	—	—	—	—	—	1	2	301	285
	—	—	—	—	—	—	1	2	250	240
	—	—	—	—	—	—	1	1	223	200
	—	—	—	—	—	—	1	1	175	165
	—	—	—	—	—	—	1	1	135	125
	—	—	—	—	—	—	1	1	100	82½

*Munsubdar, or
Commanders of*

500

400

350

300

250

200

150

125

120

*Yoozbafy
or 100*

80

60

50

40

*Teerkuf-
bund 30*

Biffe, or

20

*Dehbafy,
or 10*

75

A list of the Munsubdars.

Munsubdar of ten thousand.	Yusef Mahommed Khan.
Sultan Selim, his majesty's eldest son.	Adhem Khan.
Munsubdar of eight thousand.	Peer Mahommed Khan.
Shah Morad, his majesty's second son.	Khan Azem Mirza Kokeh.
Munsubdar of seven thousand.	Bahader Khan.
Sultan Daniel his majesty's third son.	Rajah Bahrehmull.
Munsubdars of five thousand.	Khan Jehan.
Sultan Khofru eldest son of Sultan Selim.	Syed Khan.
Mirza Soliman.	Shaheb Khan.
Mirza Ibrahim.	Rajah Baghwan Dofs.
Mirza Shah Rokh.	Kotebeddeen Khan.
Mirza Mozuffer Hufflein.	Khan Khanan Abdul Ra-
Mirza Rustam.	heem.
Biram Khan.	Rajah Mansing.
Menem Khan.	Mahommed Kuly Khan.
Terdy Beg Khan.	Terfoon Khan.
Khan Zeman.	Kya Khan.
Abdullah Khan.	Munsubdars of four thousand five
Enkeh Khan.	hundred.
Khan Kellan.	Zyin Khan.
Mirza Sherfeddeen Hufflein.	Mirza Yusef Khan.
	Munsubdars of four thousand.
	Coffim Khan Mehedy.
	Mozuffer Khan.
	Syef Khan Kokeh.

Rajah Tudermull.
 Mahommed Cossim Khan.
 Vizier Khan.
 Kely Khan.
 Sadek Khan.
 Roy Royfing.
 Munsubdars of three thousand
 five hundred.
 Shah Kuly Khan Moher-
 rem.
 Ismail Kuly Khan.
 Munsubdars of three thousand.
 Mirza Jany Beg.
 Iscander Khan.
 Afsof Khan Abdulmejeed.
 Mejnoon Khan.
 Shujahut Khan.
 Shah Bedai Khan.
 Hussain Khan.
 Morad Khan.
 Hajy Mahommed Khan.
 Afzel Khan.
 Shah Beg Khan.
 Khan Alum, the title of A-
 lum Beg.

Cossim Khan Meer Behr.
 Baky Khan.
 Meer Moezul Mulk.
 Meer Aly Akber.
 Sherif Khan.
 Munsubdars of two thousand five
 hundred.
 Ibrahim Khan.
 Khajeh Jilaleddcen Mahom-
 med.
 Hyder Mahommed Khan.
 Ytimad Khan.
 Pyinder Khan.
 Jaggenaut.
 Mckhfoos Khan.
 Abulfazel the author of this
 book.
 Munsubdars of two thousand.
 Ismail Kuly Khan.
 Meer Baboos.
 Ashref Khan.
 Syed Mahmood.
 Abdullah Khan.
 Sheikh Mahommed.
 Syed Ahmed.

Ruſſam Khan.	Terdy Khan, ſon of Kya Khan.
Shahbaz Khan.	Mehtee Khan Ancefs.
Derveiſh Mahommed.	Roy Durga.
Sheikh Ibrahim.	Madhu Sing.
Abdulmottaleb Khan.	Syed Coſſim.
Ytibar Khan, a eunuch of the palace.	Munſubdars of one thouſand two hundred and fifty.
Ekhlaſ Khan.	Royſal Durbar.
Rajah Beerbull.	Munſubdars of one thouſand.
Bahar Khan.	Moheb Aly Khan.
Shah Fekhredden.	Sultan Khajah commonly cal- led Abdul Azem.
Rajah Ramchand.	Khajeh Abdullah.
Lufker Khan.	Khajeh Jehan, called alſo Tatar Khan.
Syed Ahmed.	Hakeem Abulfettah.
Aly Khan Kaher.	Sheik Jemal.
Roy Kelyanmull.	Jaaſer Khan.
Tayr Khan Meer Feraghet.	Shah Fenicy.
Shah Mahommed Khan.	Aſedullah Khan.
Roy Sarjen.	Sadet Ali Khan.
Shahhem Khan.	Roopſy Byragy.
Aſof Khan for Jaaſer Beg.	Ytimad Khan.
Munſubdars of one thouſand five hundred.	Baz Bahadre.
Sheikh Ferid.	Mootch Rajah (the fat Rajah) } Oude Sing. ——— }
Semanjy Khan.	

Shah Mansoor.	Ferhet Khan Mehter Sekaiy.
Ketelek Kadem Khan.	Roomy Khan.
Aly Khan.	Semanjy Khan.
Adel Khan.	Shah Beg Khan.
Ghiasseddin Khan.	Mirza Hassan.
Ferozk Hussain Khan.	Hakeem Zembul.
Mavin Khan.	Khodavend Khan.
Mahmoud Kule.	Mirza Aly Khan.
Mehr Aly Khan.	Saadit Mirza.
Khojeh Ibrahim.	Shermal Khan.
Salim Khan.	Farid Khan.
Habib Aly Khan.	Masoom Khan.
Jegemli.	Toolek Khan.
Uluq Khan Habibulw.	Khojeh Shemseddin.
Mokadd Aly Khan.	Juggut Sing.
Keksel Khan.	Nekceb Khan.
Aly Khan the younger.	Moss Mortera.
Selal Khan.	Shamly.
Said Mahommad Moss Adil.	Moss Jemaledin Hassan.
Rewy Khan also called Mir-	Syed Refae.
za Morak.	Moss Sherif.
Mirza Nijat Khan.	Hassan Beg.
Said Mahom.	Sherafah Khan.
Ghazy Khan.	Nemby.
	Jahid Khan.

Mobarek Khan.
 Taffh Beg Khan.
 Sheikh Abdullah.
 Rajah Rajsing.
 Roy Bohj.
 Munsubdars of eight hundred.
 Sheer Khajeh.
 Mirza Khoreni.
 Munsubdars of seven hundred.
 Corcish Sultan.
 Cara Bahadre.
 Mozeffer Hussain Mirza.
 Koondowk Khan.
 Sultan Abdullah.
 Mirza Abdolrahman.
 Kya Khan.
 Durbar Khan called also
 Anayit Khan.
 Abdalrahman.
 Cossim Aly Khan.
 Baz Bahadre.
 Syed Abdullah Khan.
 Dahroo.
 Ahmed Beg.
 Hakeem Aly.

Goojer Khan.
 Sudder Jehan.
 Tekhteh Beg.
 Roy Tuperdofs.
 Sheik Abdalrahcem.
 Mideny Roy.
 Abul Cossim.
 Vizier Beg.
 Tahyr.
 Baboo.
 Mongely.
 Munsubdars of six hundred.
 Mahommed Kuly.
 Bukhtiar Beg.
 Hakeem Hemam.
 Mirza Anwer.
 Munsubdars of five hundred.
 Baltoo Khan.
 Mccrek Bahadre.
 Laal Khan.
 Sheik Ahmed.
 Iscander Beg.
 Nooreen Khan Beg.
 Jelal Khan.
 Permanund.

Timur Khan.
 Sany Khan.
 Syed Jemalcddeen.
 Jugmall.
 Huffain Beg.
 Huffain Khan.
 Syed Jhejoo.
 Munfeb Khan commonly-
 called Sultan. Mahom-
 med.
 Cazy Aly.
 Hajy Yusef Khan.
 Rawelbeehm.
 Hassem Beg.
 Mirza Feridun.
 Yusef Khan.
 Noor. Kelej.
 Meer Abdulhy.
 Shah Kuly Khan.
 Ferokh Khan.
 Shadman.
 Hakeem Aīn-ul Mulk.
 Janīsh Bahādre.
 Meer Taher.
 Mirza Aly Beg.

Ram-dofs.
 Mahommed Khan.
 Abulmozeffer.
 Khajagy Mahommed. Huffain,
 Meer Ber.
 Abul Caffem.
 Kemir Khan.
 Durjen Singh.
 Sebel Singh.
 Muftafa.
 Nezir Khan.
 Ramchund.
 Rajah Meketmull.
 Rajah Ramchund.
 Syed Abul Coffim.
 Dulput.
 Munsubdars of four hundred;
 Sheikh Fizey.
 Hakeem Mifry.
 Irej.
 Suket Singh.
 Abdullah.
 Aly Mahommed.
 Mirza Mahommed.
 Sheikh Baizeed.

Ghezny Khan.	Meer Morad.
Khajeh Ketchek.	Meer Coffim.
Sheer Khan.	Band Aly.
Fettahullah.	Khajehgee, Fettahullah.
Roy Menoher.	Zahid.
Khajeh Abdulfemed Shereen.	Dost.
Kalem.	Eyar.
Selhedy.	Ezetullah.
Ramchund.	Altoon Keleej.
Bahadre Khan Kowrdar, master of the Kowr.	Jan Keleej.
Banka.	Syefullah.
Munsubdars of three hundred and fifty.	Huffain Keleej.
Mirza Abufyed.	Abulfettah Atalik.
Mirza Senjer.	Syed Baized.
Aly Merdan.	Belbedher.
Reza Kuly.	Abul Maaly.
Sheikh Khuboo.	Baker.
Zea ul Mulk.	Baized Beg.
Hemzah Beg.	Sheikh Dowlett.
Mokhtar Beg.	Huffain.
Hyder Aly.	Keyfo Dofs.
Beysheru Khan.	Mirza Khan.
Gazy Haffan.	Mozaffer.
	Tulfy Dofs.
	Rahmet Khan.

Ahmed Cossim.	Khajeh Malek Aly, Meer Sheb.
Bahadre.	Roy Ram Dofs Dewan.
Dowlct Khan.	Shah Mahommed.
Shah Mahommed.	Rahim Kuly.
Hassan Khan.	Sheer Beg, Yefawel Bafhy.
Tahr Beg.	Munsubdars of two hundred.
Kishcen Dofs.	Istekhar Beg.
Man Sing.	Pertaub Singh.
Meer Gediey.	Hassan Khan.
Cossim Cokch.	Jyardgar Hussain.
Nad Aly.	Kamran Beg.
Neelkunth.	Mahommed Khan.
Ghiafs Beg.	Nezameddeen Ahmed.
Khajeh Ashreff.	Seket Singh.
Sheref Beg.	Amadul Mulk.
Ibrahim Kuly.	Sherif.
Munsubdars of two hundred	Cara Behreh.
and fifty.	Tatar Beg.
Abulfettah.	Khajeh Moheb Aly.
Beg Mahommed.	Hakeem Mozeffer.
Imam Kuly.	Abdul Subhan.
Sefder Beg.	Cossim Beg.
Khajeh Soliman.	Sherif.
Berkhoordar.	Nekya.
MeerMaafoom.	Khajeh Abdul Semed.

Hakeem Lutefullah.	Suhtra Dofs.
Sheer Afken.	Meer Morad.
Amanullah.	Kela.
Selim Kuly.	Syed Dervysh.
Keleel Kuly.	Jenyd.
Vely Beg.	Syed Abu Ishac.
Beg Mahommed.	Fettah Khan, Cheetch Ban.
Meer Khan, Yefawel.	Mokeem Khan.
Sermest Khan.	Laleh.
Syed Abdul Haffan.	Yusef,
Syed Abdulwahed.	Hebby, Yefawel.
Khajeh Beg Mirza.	Hyder Dost.
Sakra.	Dost Mahommed.
Shady Beg.	Shahrokh.
Baky Beg.	Sheer Mohammed.
Yunan Beg.	Aly Kuly.
Sheikli Kebeer.	Shah Mohammed.
Mirza Khajeh.	Sanwal Dofs.
Mirza Sherif.	Khajeh Zehireddcen.
Shuckerullah.	Meer Abul Cossim.
Meer Abdulmomin.	Hajee Mahommed.
Leflikery.	Mahommed Khan.
Aca Mulla.	Khajeh Mokeim.
Mahommed Aly.	Kader Kuly.
Muhtra Dofs.	Firozeh.

Taj Khan.	Neffeer.
Zyneddeen Aly.	Sankch.
Mccr Sherif.	Kabil.
Bahar Khan.	Adownd.
Kyfu Dofs.	Sunder.
Syed Lad.	Nurem.

The Ahdy.

THERE are a number of brave active men on whom, although his majesty does not bestow a Munsub. yet, being accounted Khafs, or particular servants, they are freed from being under the orders of any one, and thus dignified by their independence. Such an officer is called an Ahdy. They have a separate Dewan and Bukhsly, and a great Emeer is appointed their chief. A fit person is appointed to receive those who wish to be entertained in this capacity, and he brings such every day to the palace without demanding any fee, when they are examined and approved by his majesty. The Yad-asht (b) and the Taleekch (b) being made out, a description of the Ahdy's person is taken. Then the Buraword is prepared, when the Bukhsly takes security, and brings the Ahdy a second time to the palace, where his pay is always some-what increased, sometimes a fourth or a half, but frequently from ten to seventy Rupees. Some receive upwards of five hundred rupees per mensem. After he has been a second time before his majesty, his horse is marked with the figure of 9. At

first each Ahdy was allowed to have as far as eight horses, but now he has never more than five. Upon producing the Sikhut he receives a Perwancheh, which serves for ever after. Every four months he goes to have the identity of his person ascertained, which being authenticated by the Dewan and the Bukhlly of this department, the Mushreff of the treasury draws out a Kubz (or receipt) which is ratified by the signatures of the ministers of state, when the treasurer takes it, and pays the amount. Before the expiration of each quarter, they receive one month's pay in advance. In the course of the year, ten months salary is paid in ready money, and two months pay are stopped on account of his horse and other expences; and out of the ten months there is a farther stoppage of a twentieth part. On entering the service, he finds himself a horse, and when that dies, he is mounted by government. When his horse dies, proper officers make out a certificate thereof, which is called a Saketnameh, in order that his pay may be regulated accordingly, for until he is found another horse, he ceases to draw any pay for one; and if he neglects to obtain the certificate, he is not allowed any thing from the time of the last muster. Those who are in want of horses, constantly attend at the palace. A great number of horses are thus bestowed, half the price of which is accounted as a present, and half is paid for in quarterly stoppages, or if he is in debt in two years.

The other Cavalry.

The Akachundely settles the value and rank of the horse, when he

is scrutinized by the Bukhshes, and then a description of the man is taken drawn in writing. A trooper who has more than one horse, has a camel or an ox added to his establishment, for which he has an additional allowance of half the sum allowed for cattle as before-mentioned, if he is well mounted, or if his horses are of inferior rank, only two fifths addition. Single horsemen are paid after the following rates.

Irakee, man and horse	-	-	-	90 Rs. per Mensm.
Mojennefs, ditto	-	-	-	25
Turky, ditto	-	-	-	28
Yabu	-	-	-	18
Tazee	-	-	-	15
Jungelch	-	-	-	12
A horseman employed by the Khalsch, had				} 25
formerly	-	-	-	
Has now	-	-	-	15

FORMERLY horsemen had as far as four marked horses; now no one is allowed more than three. Formerly every Dehbafhy had two troopers of five horses, three troopers of two horses, and two two troopers of one horse each; and the other Munsubdars in proportion. Now the proportion is, three troopers of three horses, four of two horses, and three of one horse each.

The Infantry.

HIS majesty has formed these into different ranks, with separate regulations for each.

The Bundookcheccan.

THERE are twelve thousand of these employed about the royal person. To these are appointed a treasurer, a Daroghah, and Tepukchees, which, although distinct offices, have all been occasionally executed by one person. The pay of the Bundookcheccan has already been particularized (c).

Darhanan, or Porters.

A THOUSAND of these active and vigilant men guard the palace. The Mirdchahs of these are paid after five rates, viz. 300, 160, 140, 130, and 180 Dams; and the other porters from 110 to 120 Dams per mensum.

The Khidmutteah.

A THOUSAND of these also guard the environs of the palace. A Sirdar, or chief of twenty, has monthly from fifty to two hundred Dams; a Dehbafshy, from 140 to 180 Dams; and of the inferior 120, 110, or 100 Dams each. This tribe formerly were notorious for cunning and roguery; and former monarchs deemed them incorrigible: but now, by his majesty's discipline, they are famous for their good order and honesty. Formerly they were called Mavy;

now

now they are styled Kidmutteeah (or servants) ; and their chief, or Rajah, has the title of Khidmut Roy, and is an obedient subject of the empire.

Mewrah.

THESE are natives of Mewat, who are admirable for carrying messengers that require dispatch, and bringing money from distant places ; are excellent spies, and will engage in the most difficult undertakings. They are a thousand in number, and have the same pay as the Khidmutteeah.

Shumshheerbaz, or Gladiators.

THIS tribe are of various kinds, and perform wonderful feats ; fighting and jumping with great art and agility.

SOME fight with shields, and others engage with cudgels : these last are called in the Hindovee language, Lakrayit. Others have no defence, and make use of one hand only, and are thence called in Hindostan, Ekhathe. Those who come from the eastern parts of Hindostan, use a small shield, which they call Chorwah. Those of the northern provinces have shields of such a magnitude, as to cover a man and horse ; and this kind of shield is called Tilwah. Others, who are called Pehrayit, use a shield somewhat less than the height of a man, and one Guz in breadth. Others, called Banayit, have a long sword, whose handle measures a Guz in length, which they manage very dextrously. There is another famous tribe called Bungolee,

Bungolee, who have not any shield, but make use of a singular kind of sword, with a crooked hilt, which they handle with great dexterity. Others are very skilful in fighting with daggers, and knives of various forms; and of these there are upwards of one hundred thousand, the choicest of whom are entertained by his majesty. The Suddi, or Sirdar of an hundred Shumslicerbaz, is at least of the rank of Ahdy. His pay is from eighty to six hundred Dams per Mensen.

THE Pehluwan, are wrestlers and boxers of Irán and Turán. There are also expert slingers of Gujerat and other parts of Hindostan, who are called Mul, numbers of whom are in his majesty's service. Their monthly pay is from seventy to four hundred and fifty Dams; and every Day some of the above combat together, and receive various rewards.

The Cheelah.

HIS majesty does not approve of giving to these unfortunate men the opprobrious name of slave, but calls them Cheelah; which word in the Hindovee language signifies one who relies on another.

OF these there are several kinds: 1st, those who are considered as common slaves, being infidels taken in battle, and they are bought and sold: 2d, those who of themselves submit to bondage: 3d, the children born of slaves: 4th, a thief who becomes the slave of the

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owner of the stolen goods: 5th, he who is sold for the price of blood.

THE daily pay of a Cheelah is from one Dam to one Rupee, they are formed into divisions, and committed to the care of skilful persons, to be instructed in various arts and occupations.

HIS majesty out of his humanity and discernment, promotes these and other inferior classes of people according to their merits; so that it is not uncommon to see a foot-soldier raised to the dignity of an Emcer of the empire.

Kahars, or Bearers.

THESE are natives of Hindostan, who carry astonishing burdens upon their shoulders, over the most uneven ground. They also carry Palekees, Sukhafens, Chowdowles, and Doolees, with such an even pace, that the rider is hardly sensible of the motion. The best are those of the Decan and Bengal; and there are also many good ones in the northern Soobahs. Several thousands do service at the palace. A Sirdar, or head bearer of a set, receives monthly from one hundred and ninety-two, to three hundred and eighty-four Dams; and a common bearer has from one hundred and twenty to one hundred and sixty Dams.

The Pyadeh Dakhely.

THE foot-soldiers so called, are under the command of the Omrahs, but receive their pay from the state. Every Munsubdar has, in addition to the complement of his cavalry, half the number of infantry, descriptions of whose persons are taken down in writing by his Aka or Munsubdar. Of these infantry one fourth are Bundookcheean, and the rest archers, excepting a few who are carpenters, blacksmiths, water-carriers, and pioneers. The pay of the Bundookcheean has already been particularized. Of the archers, the Mirdehah has from one hundred and eighty, and the others from one hundred to one hundred and twenty Dams. Of the artificers who are paid as foot-soldiers, something has already been said in the first part of the work.

Of the Dagh, or Mark.

WHEN the rank of the man, together with the number and qualities of his horses, are settled by particular officers, another takes a description of his person in writing, with an account of his age, country, and religion. There is also a Daroghah, whose business it is to see that the men do not meet with any vexatious delays, and that they do not suffer from bribery or any other artifices.

FIRST, the Daroghah brings the recruit to his majesty, in whose presence his rank is settled, and a Taleekch is given him accordingly, unless he be of the number of Dakhely; in which case the

Munsifdar furnishes him with a certificate. Next he is carried before five officers whom his majesty has appointed to examine the men and cattle, and to fix the pay of each; and upon his producing to them the description of himself and his cattle, the order for his monthly pay is written at the bottom of the paper, to which they affix their seals, to prevent any alteration. Then those officers send the above paper to the Dewan Nazir, who again brings the recruit to the presence, in order that his pay may be ultimately determined. His majesty is an excellent physiognomist, and can easily discover the respective merit of each. When the certificate is ratified, the Wakianavees puts his signature to it, and the Meer Arz and the Sardar of the Kustuck add their seals. Upon this Sunnud being produced, the Daroghah marks the horse.

When the mark was first introduced, it was made in the shape of the head of the Persian letter *Szz*, and was put upon the left side of the horse's neck. Next it was made with two *Alfs* in the shape of a cross, on one of the horse's thighs; after that, it was for some time in the form of a bow without a string; and, at last, it was made in numerals, and on the left buttock. Upon the introduction of numerals, it had the first time the figure 1; and on the second time of marking the figure 2, and so on; but now that every department has a particular figure, the same is repeated as often as the horse is marked. The custom of marking was first introduced, that the Daroghas might know for certain when a horse died, or was exchanged;

exchanged; and thus be able to determine what pay was due to their troops.

MANY of the Tapukchies, and other servants employed about the palace, who have not leisure to attend to the business of a Jageer, receive their salaries in ready money, and have the Dagh or mark renewed every eighteen months. The Omrahs who are stationed at a great distance from court have the Dagh renewed only once in twelve years, but then six years after the first marking, ten per cent is lessened in their establishment. When the Munsub of any one is increased, three years after the Dagh has been performed, he for the present receives only a Tunkhah for himself, and the additional men do not receive theirs until their horses are marked.

ON the renewal of the Dagh, if any one brings a better horse, to be exchanged for the one he then rides, it is to be sent to his majesty for his examination, and approbation.

The Kufhek, or Military Commands.

THESE which are also called the Chowkees, are of three kinds. First the Munsubdars, Ahdecans, cavalry, and infantry, are formed into seven divisions, and each appointed to do duty on a particular day of the week, under the command of one of the principal Omrahs. A person who is perfectly conversant in the military usages and regulations is appointed to the office of Meer Arz of the Kufhek, through

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whom and the Fmeer all the royal orders for this department are issued, and they are continually in waiting near the palace to receive his majesty's commands. Every afternoon, the principal officers of the guard carry the Kowr to the public hall of the palace, and there arrange themselves in a row on the left hand of the monarch, the others placing themselves in like manner on the right. His majesty is personally acquainted with every one and immediately discovers if there be any absentees. When both ranks have made the Tusleem, they take leave and retire. If his majesty happens to be employed upon some other business, one of his sons officiates here in his stead.

If any one absents himself from guard through frivolous pretences, he is fined a week's pay, and sometimes is also reprimanded.

SECOND. The whole army is formed into twelve divisions, each of which is appointed for the duty of a particular month. Every person is obliged to take his tour of duty, excepting those employed on the frontiers of the empire, or on special service; but even they must make a representation of their particular situation, previous to the arrival of their tour of duty, that they may receive the royal orders thereon in due time, determining whether they are to remain where they are or not. On the first day of every solar month, the guard at the palace attend and make the Tusleem, in the manner already described, and are on this occasion distinguished by presents, and other royal marks of favour.

THIRD.

TIRAN. The whole army is again formed into twelve divisions, and each division does a year's duty in rotation.

The Office of Wakyahmavees.

TIRAN. is an admirable institution, and absolutely necessary for the well conducting of the affairs of an empire. Although the name of the office existed in former reigns, yet it was never applied to any useful purpose till his majesty's accession to the throne. For executing the offices of this department, there are appointed fourteen able Tepukechees, ten of whom do duty daily in rotation. Some others are also added as supernumeraries, one of whom attends every day; and if it happens that one of the fourteen first mentioned is absent upon a matter of necessity, this additional person officiates in his room. These supernumeraries are called Kowtel.

It is the business of the Wakyahmavees to take in writing an account of the following occurrences. Whatever his majesty does himself, and the orders that he issues; what representations are made him by the ministers of state; what he eats and drinks; when he sleeps, and when he rises; and what time he sits on his throne; how long he continues in the Haram; when he goes to the Bargah Khafs, or to the Bargah Aum; in what manner he hunts; what game he kills; when he marches, and when he halts; what offerings are presented; what books are read to him; what alms and donations are bestowed; what grants are made of Seyurghal; what accidental in-

crease or deduction may happen in the revenues; what contracts are concluded; what given in farm; what is brought; what is committed to the charge of any one; what Peishewsh, and remittances of revenue are received; what Firmans are issued under the royal seal; the arrival, introduction, or departure of any person of consequence; what petitions are received, and what answers given; what period is fixed for the execution of any particular order; who is absent from his guard; what battles are fought, and with what success; when peace is concluded, and upon what terms; the death of any person of rank; what battles of animals have been exhibited, and who won the bets; what cattle die; what rewards are bestowed, or punishments inflicted; how long his majesty sat in public; what marriages and births happen; when his majesty plays at any game; of public calamities; and what Harvests are produced.

The account of the occurrences being read to his majesty, and approved by him, the Daroghah puts his seal upon it, after which it is carried to the Perwanchee, and the Meer Arz for their respective seals. The paper when thus authenticated is called a Yadasht. Then a person who writes a clear stile, and a fair character, takes the Yadasht and makes an abridgment of it; and having put his seal to it, gives it in exchange for the Yadasht. To this abridgment are added the seals of the Wakyalnavees, the Meer Arz, and the Daroghah of this department. This abridgment is called the Taleekch, and the writer thereof the Taleekchnavees. Lastly, it is authenticated by the seal of the Perwanchee.

Of *Sunnuds*, or *Grants*.

A PAPER authenticated by proper signatures is called a *Sunnud*; and the *Duster* (or register) is the book in which the *Sunnuds* are entered.

His majesty is particularly circumspect regarding this department, and takes care that none but persons of the strictest integrity are appointed to officiate in it.

THE *Dusters* (or registers) are of three kinds: 1st, the *Abwabul-mal*, which contains the accounts of the revenues, the increase or deficiency therein: 2d, the *Abwabul-tahawcel*, being the accounts of the receipts and disbursements of the household, with those of the different treasurers: 3d, the *Towjee*, which exhibits the estimates of the demands for the military establishments, with the means for satisfying them.

SOME *Sunnuds* have nothing but the royal seal: Others are first authenticated by the seals and signatures of the ministers of state, and afterwards ratified by affixing the royal seal. And some have only the seals and signatures of the ministers, without the royal seal.

A *FIRMAN SUBTEE* has the signatures of the ministers, together with the royal seal, and is issued on appointment to any of the following employments: A *Munsubdary*; *Vakalet*; *Sepahfelahry*;

Etalecky (or the office of preceptor) to any of the king's sons; ~~Ember~~ ul Omraiy; the Nahayutty; the Vizarut; the Br. . . . and the Suddarut. Also for the grant of a Jageer Sir, or Tun; confirming the salaries of officers in conquered territories; for granting a Meelkeeyet; for a grant of Seyurghal; and for supplies for repairing religious buildings.

WHEN the Taleckeh before described is settled, the Dewan of Jageers draws out upon it an estimate of the Tunkhah; and if it contains an order for the Daghi (or marking the cattle) it is sent the Bukhshees for a second revival, after which his majesty writes *Naveesind* (let them write it). Then the Bukhshees write down the number of men, and the proper officers add the descriptions of their persons; and when the Dagh is completed, one of the principal Bukhshees takes the Taleckeh, and gives in exchange an estimate of the monthly pay under his seal and signature. This paper, which is commonly called the Sirkhut, is authenticated in the offices of the other Bukhshees by some particular marks. The Dewan keeps this Sirkhut, and draws out an estimate of the pay monthly or yearly, which he presents to his majesty, who if there be an order for a Jageer, writes at the Top the following words *Taleekah Kalemy Nemayend* (let them write the Taleekah for the Tunkhah). The Tepuckehes keep this as a voucher for themselves, and deliver a copy of it. Then this new paper is prepared in the following manner. First the Dewan writes upon it *Keid Nemayend* (let them

roll it), after which the Dewan Bukhshee, and the Mufshreff Dewan put their seals and signatures to it. Next his majesty commands the Berat to be issued. Then the writer of the Towjee keeps the above-mentioned copy of the Sirkhut, and writes the particulars at the bottom of the Berat, and the Mustofy after he has examined it, affixes his signature and seal, after which the following officers do the same, the Nazir, the other Bukhshees, the Dewan Kull the Mufshreffs, the Vakeel, the Dewan of the household, and the Khanfaman. Orders for ready money payments undergo the same forms as above described, after which a calculation of the monthly pay of the men, and the Munsubular's separate allowance, are added at the foot thereof. Orders regarding the offices, matters of transfer, or committing to the trust of any one, or for the wages of the inferior servants, have also Berats ; and it is a rule that the Mufshreff of each department makes out Berats every three months one from the Persian month Ferwerdeen (*d*) to Sheriyur (*e*), and the second from Mehr (*f*), to Isfendiar (*g*). Some of the inferior servants have their descriptions taken in writing, being included in the rolls of the army, whilst others are only known by their offices, amongst which last are the servants of the stables. The Berat is prepared in the following manner. First is drawn out an estimate of the allowances for grain and grass &c, as paid in ready money, or kind, together with an account of the monthly pay of the servants of that department. Then the Dewan of the offices examines it, and if it is right, he gives a Tunkhah, or

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(d) March. (e) August. (f) September. (g) February.

Etalecky (or the office of preceptor) to any of the king's sons; the *Emeer-ul Omrai*; the *Nahayutty*; the *Vizarut*; the *Bukhsheegurry*, and the *Suddarut*. Also for the grant of a *Jageer Sir*, or *Tun*; for confirming the salaries of officers in conquered territories; for granting a *Meelkeeyet*; for a grant of *Seyurghal*; and for supplies for repairing religious buildings.

WHEN the *Taleckeh* before described is settled, the *Dewan* of the *Jageers* draws out upon it an estimate of the *Tunkhah*; and if it contains an order for the *Dagh* (or marking the cattle) it is sent to the *Bukhshees* for a second revisal; after which his majesty writes *Naveesund* (let them write it). Then the *Bukhshees* write down the number of men, and the proper officers add the descriptions of their persons; and when the *Dagh* is completed, one of the principal *Bukhshees* takes the *Taleckeh*, and gives in exchange an estimate of the monthly pay under his seal and signature. This paper, which is commonly called the *Sirkhut*, is authenticated in the offices of the other *Bukhshees* by some particular marks. The *Dewan* keeps this *Sirkhut*, and draws out an estimate of the pay monthly and yearly, which he presents to his majesty, who if there be an order for a *Jageer*, writes at the Top the following words *Taleckeh Tun Kalemy Nemayend* (let them write the *Taleckah* for the *Tunkhah*). The *Tepuckechees* keep this as a voucher for themselves, and deliver a copy of it. Then this new paper is prepared in the following manner. First the *Dewan* writes upon it *Keid Nemayend* (let them en-
roll

roll it), after which the Dewan Bukhshee, and the Mushreff Dewan put their seals and signatures to it. Next his majesty commands the Berat to be issued. Then the writer of the Towjee keeps the above-mentioned copy of the Sirkhut, and writes the particulars at the bottom of the Berat, and the Mustofy after he has examined it, affixes his signature and seal, after which the following officers do the same, the Nazir, the other Bukhshees, the Dewan Kull the Mushreffs, the Vakeel, the Dewan of the household, and the Khansaman. Orders for ready money payments undergo the same forms as above described, after which a calculation of the monthly pay of the men, and the Munsubdar's separate allowance, are added at the foot thereof. Orders regarding the offices, matters of transfer, or committing to the trust of any one, or for the wages of the inferior servants, have also Berats; and it is a rule that the Mushreff of each department makes out Berats every three months one from the Persian month Ferverdeen (d) to Sheriyur (e), and the second from Mehr (f), to Isfendiar (g). Some of the inferior servants have their descriptions taken in writing, being included in the rolls of the army, whilst others are only known by their offices, amongst which last are the servants of the stables. The Berat is prepared in the following manner. First is drawn out an estimate of the allowances for grain and grass &c, as paid in ready money, or kind, together with an account of the monthly pay of the servants of that department. Then the Dewan of the offices examines it, and if it is right, he gives a Tunkhah, or

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affigment for it, and writes on the margin the following words: "Berat navefand:" (let them write the Berat): upon which the Musfiriff writes the Berat, and then prepares the Kubz (or receipt), and affixes to it his seal and signature. If the Berat is for ready money, a fourth part of the amount is deducted, for which a separate receipt is given. After it has gone through all these forms, the Dewan of the office writes, "Subtnamayend" (let it be confirmed). Then the Musfiriff and officers of the Towjee, the Mustofy, the Narir, the Dewan of the office, the Dewan Kull, the Khanfaman, the Musfiriff Dewan, and the Vakeel, affix their seals and signatures to the Berat, and Kubz; the estimate having been previously carried to each of these officers for their inspection. When all the officers have affixed their seals and signatures, it is ratified by the royal seal. Then at the back of the Kubz, are written the particular species of coin in which it is to be paid, at the current value, and in the following proportions: Mohurs one fourth; Rupees one half; Dams one fourth.

THE Firman for a Munsub is prepared in like manner, excepting that it has not the signatures of the officers of the household. The Firman for the Seyurghal differs only in that after the Dewan Kull, the Sudder puts on his seal. In the Firmans that are written in the Toghra character, the two first lines are the shortest. This kind of Firman is called a Perwancheh, and it is used for the following purposes:

purposes : For the salaries of the Begums, and of the king's sons, and the pensions of the learned ; for the monthly pay of the Ahdyan, and the Cheelah, and of some particular servants of the household, and for the allowance of food for the Bargeer horses. The treasurers do not require a new Sunnud every year, but pay the money upon the Kubz being produced with the proper official signatures. The Kubz is prepared after the following manner : The Muftireff draws it out, when the person who is to receive the amount puts his seal to it, after which the Dewan writes Subtainamayend (let it be confirmed), when the Dewan Kull, and the Khansaman, add their respective seals and signatures. The Perwanchahs for the Ahdyan have the signatures and seals of the Mustofy, the Dewan, the Bukhshée, and the Ahdybafhy. And as the king's seal is not required for a Kubz, neither is it used for the Sirkhut, nor for deeds of sale, nor for the Aruznameh (or particulars of receipts of revenue), nor for the Kerarnameh (or the collectors agreements with the farmers and husbandmen); nor for the Mokafa (or the Mustofee's examination of the treasurers accounts).

The ranks of seals.

THE Firman, the Perwanchah, and the Berát are made into several folds, beginning from the bottom. On the back of the first fold from the bottom, which is necessarily the smallest, and towards the right corner which is always cut off, is the seal of the Vakeel, and opposite to it, but a little below, is the seal of the Muftireff put in-

such a manner that half of it goes into the second fold, and in like manner at a small distance is the seal of the Sudder; but Sheikh Abdul Neby and Sultan Khajeh used to affix their seals in a line with that of the Vakeel. In the middle of the first fold is the place of the person who is nearest in rank to the Vakeel, such as Ongekh Khan, in the time of Munem Khan, and Adhum Khan. In the second fold the Meer Mal, the Khansaman, the Perwanchee, and such like put their seals in the upper part; and in the lower part of the same fold the Dewan and the Bukhshee Kull. In the third fold are the seals and signatures of the Bukhshee Juz and the Dewan of the household. the Mustofees sign and seal in the fourth fold; and the writer of the Towjee in the fifth fold. The royal seal is affixed in the front above the Togra writing. On the Taleekch one of the king's sons affixes his seal at the top.

The Firman Byazee.

SOME of the royal Mandates require dispatch in the execution, and are not to be known to every one: such an order has only the royal signet, and is called a Firman Byazee. It is made up into a number of folds, after which it is doubled in the middle, so that the extremities meet together, and a slip of paper is tied over it in a knot, and then sealed up. The knot is fastened with the viscous juice of the Bur, the Peepul, or some other tree, which, like wax, cannot be dissolved in water, nor be opened without the application of fire. This Firman is enclosed in a purse made of cloth of gold, and given
in

in charge to a Munsubdar, an Ahdy, or a foot-soldier, according to the nature of its contents. The person to whom it is sent, having proceeded a proper distance to meet it, performs various acts of obeisance, and putting it upon the crown of his head, makes the Sijdah; and rewards the messenger according to his rank. His majesty has ordered, that every written representation that is sent to him, shall be enclosed in such a bag or purse as above described.

The Manner of receiving Pay.

WHEN any one is entertained as a Seepah (or soldier), and the Dagb is performed, he obtains his Sunnud without any expence or delay. And although in the Sunnud the pay is specified in Dams, yet at the time of making out the estimate, half is in Rupees, formerly rated at forty-eight Dams each; a quarter in Mohurs of nine Rupees each; and the remaining quarter in Dams. Now the value of the Rupee is reduced to forty Dams. His majesty, out of his justice, has ordered that the Rupee shall be issued to the troops at that rate. Out of a year's pay, one month is stopt for the horse and accoutrements. The horse is valued ten or fifteen Rupees above the prime cost: However, as by his majesty's prudent management they are purchased at very cheap rates, they suffer no loss by this trifling advance. The Ahdyan are always employed in executing the royal orders of moment, and if they behave with propriety, are allowed all that they receive as presents, otherwise a part thereof is reckoned in their pay. If an Ahdy neglects to attend guard, he is paid fifteen

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teen days, and the other officers and soldiers a week's pay. The Munshibars are authorized to stop a twentieth part out of the pay of their men, for various expences.

Misfa-adet, or Aids granted to military Officers,

TUOSI who are paid by Tunkhah, as well as they who receive ready money allowance, and who are not of such an inferior rank as admits of their receiving a donation, being subject to temporary difficulties for want of money, his majesty, who wishes to gain the affection of all his servants, has appointed a separate treasurer and Meer Arz, that those who want a loan may obtain it without any injury to their reputation, or being exposed to difficulty or delay. For the first year no interest is required : The second year a sixteenth part is added : The third year an eighth : The fourth year, a fourth : and from the fifth year to the seventh, fifteen per cent : From the eighth to the tenth year seventeen per cent : and after ten years double the principal, beyond which there is no increase. This has proved a wholesome lesson to exorbitant usurers, who now lend their money on moderate terms.

Donations.

HIS majesty bestows presents of money after different ways, according to the various ranks of men, giving to some publicly, and rewarding others in private. To some he apparently gives a loan, but never receives repayment of it. And there are daily given away elephants,

phants, horses, and many valuable articles to an astonishing amount. Every day the Bukhlhees read over the names of the guard and others, and point out those upon whom horses have not been bestowed; but after a person has received a horse, his name is not read again for year.

Of Alms.

HIS majesty bestows upon the poor and needy, money, and necessaries of every kind, gladdening the hearts of all in public or private. Many are allowed daily, monthly, or annual pensions which they receive regularly without any delay or deduction. Besides these establishments, the sums that are daily bestowed upon particular persons, in consequence of representations made in their favor, as well as the food and necessaries constantly distributed amongst the indigent, are beyond description. There is a treasure always in waiting in the presence for this purpose, and every needy person who presents himself before his majesty, has his necessities instantly relieved.

The Ceremony of weighing the royal Person.

As a means of bestowing a largess upon the indigent, the royal person is weighed twice a year, various articles being put into the opposite scale. The first time of performing this ceremony is on the first day of the Persian month Aban (h) which is the solar anniversary

of his majesty's birth-day. He is then weighed twelve times, against the following articles: Gold, quicksilver, raw silk, artificial perfumes, musk, Roshotootea, intoxicating drugs, ghee (i), iron, rice-milk, eight kinds of grain, and salt. And at the same time, according to the years that his majesty has lived, there are given away a like number of sheep, of goats and of fowls, to people who keep these animals for the purpose of breeding. A great number of wild birds of all kinds are also set at liberty on this occasion.

THE second time of performing this ceremony is on the fifth of the Arabian month Rejib, when he is weighed eight times, against the following things. Silver, tin, linen cloths, lead, dried fruits, Soffame oil, and pot-herbs. And on this occasion the festival of Salgeerah is celebrated, and donations are bestowed upon people of all ranks. The king's sons and grandsons are weighed once a year on the solar anniversary of their respective nativities, against seven or eight things, and some as far as twelve, which number they never exceed. And according to their respective ages, such a number of beasts and fowls are given away, and set at liberty. There are appointed for this ceremony a separate treasurer and Mufhreß.

Of the Scurghal.

OUR wise monarch bestows different favors upon men according to their rank, and situation in life. Four classes of men have land and pensions

(i) Melted butter.

pensions granted them for their subsistence. 1st. The learned and their scholars. 2d. Those who have bid adieu to the world. 3d. The needy who are not able to help themselves. 4th. The descendants of great families who from a false shame will not submit to follow any occupation for their support. When a ready-money allowance is given to those, it is called Wezeefeh; and land so bestowed is named Meelk, and Muddulmafh. And after those several ways Crores are given away. In order that the conditions of men, and their respective necessities, may be properly ascertained, a person of known impartiality, humanity, and diligence, is dignified with the office of Sudder, for the purpose of investigating those points. The Cazy and the Meer Adel are under his orders. There is also an able Tepukchee appointed to keep a register of every transaction in this department; and he is called the Dewan Saadet. His majesty has also directed the nobility to bring to his presence all fit objects of charity, who never fail of obtaining their heart's content.

When his majesty first began to give some attention to this department, it was discovered that the Sudder had been guilty of various illicit practices, on which account Sheikh Abdul Neby was appointed to this office. The Seyurghal of the Afghans and Chowdrees were annexed to the Khalfeh, or exchequer, and the rest left to his management and discretion. Some time after this, it was represented to his majesty, that those who possessed Seyurghal had not ~~their land~~ in one place, but scattered in different parts; ~~whereby the war,~~

whose grounds lay contiguous to the Khalsch, or to Jagger lands, suffered material injury and vexation. It was therefore commanded, that all the Tunkhahs should be granted upon places that lay contiguous to each other: and accordingly particular villages were set apart and appropriated to this purpose; which regulation afforded great relief. But of this Sudder also there were unfavourable reports; upon which an order was issued, that no one should possess five hundred Beggahs and upwards, till he had been brought to the royal presence, and there obtained his grant. But even this regulation was not found sufficient to prevent dishonesty; wherefore it was ordered, that every hundred Beggahs, which had not yet been separated, being divided into five parts, three thereof should be annexed to the Khalsch, excepting the lands granted to the Irany and Turany women. In consequence of the above regulation respecting the Seyurghal not included in the appropriated villages; the artful and avaricious quitted such parts of their old lands as were bad, and took other places in the appropriated villages in exchange: Upon which it was determined, that any person relinquishing his former land for other, should have a fourth part deducted, and a Tunkhah granted accordingly. When the collusive practices of the Cazees in general were detected and fully proved, his majesty resolved to place no further reliance upon men, who carry a fair appearance with the world, but are inwardly base and corrupt. He examined this matter to the bottom, and finding some exceptions in favor of the Cazees who had been appointed under the

the Suddarut of Sultan Khajeh, he confirmed them in their offices, but degraded all the rest. The Irany and Turany women were also convicted of collusion; upon which it was ordered, that such of them as possessed more than one hundred Beegahs, should be obliged to apply for a new grant. In the Suddarut of Azeded-dowleh, the following further regulations were enacted. Whenever two or more persons hold Seyurghal in partnership, without its being so specified at the bottom of the grant, if one of them dies, the Sudder shall of his own authority divide the land; and the share that was possessed by the defunct, shall be annexed to the Khalsah, till the heirs make and establish their claim. This Sudder was permitted to grant of his own authority as far as fifteen Beegahs. It frequently happened that the possessors of Seyurghal planted their grounds with fruit-trees, which yielded them a considerable profit; upon which the officers of government, wishing to benefit the state, required a revenue from them. His majesty was greatly displeased at the conduct of his officers in this respect, and commanded that no such requisition should be made. It being discovered that those who held one hundred Beegahs, and even less than that quantity, were also guilty of dishonest practices, his majesty commanded Meer Sudder Jehan, to bring all of them to the presence to have their grants scrutinized. Afterwards it was directed, that the Sudder should lessen or increase the Seyurghal, in such manner as the author of this work might think advisable. The following are regulations now established. The Seyurghal land, when granted, shall be half

arable, and the other half capable of being brought into circulation: Or, if the whole be arable, a fourth part shall be deducted from the grant, and a Tankhah issued for three-fourths only. The revenue of a Beegah differs in every village, but is never less than one Rupee. His majesty, out of his righteousness, is constantly attentive to this department, and is careful to appoint disinterested people to the offices of Suddarut Juz, and Kull.

Of Machines.

HIS majesty has with great skill constructed a cart, containing a corn-mill, which is worked by the motion of the carriage. He has also contrived a carriage of such a magnitude as to contain several apartments, with a hot bath, and it is drawn by a single elephant. This moveable bath is extremely useful, and refreshing on a journey. Other carriages for the convenience of travelling, are drawn by camels, horses, or oxen.

HE has also invented several Hydraulic machines, which are worked by oxen. The pulleys and wheels of some of them are so adjusted, that a single ox will at once draw water out of two wells, and at the same time turn a millstone.

Of the ten Seers of grain exacted from every Beegah of land.

HIS majesty in return for the cares of royalty, exacts an annual tribute of ten Seers of grain from every Beegah of cultivated land throughout

throughout the empire. And granaries are erected in different parts of the kingdom, from whence the cattle employed by the state are provided with subsistence. They are also applied to the relief of indigent husbandmen, and in time of scarcity, the grain is sold at a low price, but the quantity is proportioned to the absolute necessities of the purchaser. Likewise throughout the empire, a great quantity of food is dressed daily for the support of the poor and needy. Proper officers are appointed to the charge of the granaries, and to keep the accounts of the receipts and expenditures.

Of Festivals.

HIS majesty who knows what degree of regard is due to the approved customs of antiquity, is continually endeavouring to make himself acquainted with them; and then, regardless of who was the institutor, he adopts such as appear proper, and rejects whatever displeases him. After having adopted a particular custom or ceremony, he next considers how to make it of most general advantage, seeking for opportunities of benefiting mankind, and embracing every occasion of bestowing largesses upon his people. With this view he adopted the festival of Gemshid, and other feasts of the ancient Persians, which are used as the means of bestowing donations.

FIRST, is the festival of Nowroz or the new year, when the sun enters the sign Aries. This is celebrated with feasting for nineteen successive days, during which time immense sums of money, and va-

luable articles are distributed. It commences on the first of the Persian month Ferverdeen (*h*) and continues till the end of the nineteenth. With the ancient Persians, the day which bears the same name with the month was also a festival; and his majesty has ordered them to be kept in the following order: The nineteenth day of the month Ferverdeen (March); the third of Ardebehsht (April); the sixth of Khordad (May); the thirteenth of Teer (June); the seventh of Amerdad (July); the fourth of Sheriyur (August); the sixteenth of Mehr (September); the tenth of Aban (October); the ninth of Azer (November); the eighth, fifteenth, and twenty-third of Dey (December); the second of Bahman (January); the fifth of Isfendar (February). And on every festival many public as well as private benefits are bestowed. On those days a kettle-drum is beat every three hours, accompanied by musical instruments. On the festival of the new year there are public illuminations for three nights, successively; and again on the nineteenth night of the same month. Many particulars relative to these ancient ceremonies are related in the first volume of the Akbernameh.

The Khushrooz, or Days of Diversion.

HIS majesty gives this name to the ninth day after the festival of each month, and thereon assembles his court. Upon this occasion the wives of merchants hold a market, where they expose to sale the manufactures of every country, at their respective shops. The women

men of the Hāram, and others of character, resort thither, and carry on a large traffic, to the mutual satisfaction of all parties (1). His majesty is also there in disguise, by which means he learns the prices of different articles of merchandize, and hears what is said of the state of the empire, and the characters of the officers of government. When the female fair is over, another is set on foot for the men; when his majesty and the courtiers come and make purchases. And at this time every man may represent his particular grievances, without the intervention of any one; when the injured never fail of obtaining redress, and the offenders are punished. There are also a treasurer and a Muffress appointed to this department, that the merchants may receive immediate payment for the things that are purchased from them.

Of Marriages.

THIS grand union of the sexes, is not only beneficial in the procreation of the species, but is a check upon inordinate desires, and preserves the domestic peace of families.

HIS majesty, who is ever seeking to do good, by watching over the interests of all his subjects, does not admit, in this instance, of a disregard to difference in religion, nor to the unsuitableness of the dispositions of the parties towards each other, nor disparity of rank; and he holds it sinful for marriages to be contracted under the age of puberty, because, if upon their arrival at years of discretion, they

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should

(1) This fair is held in the square of the Hāram.

should not be satisfied with each other, it must be a continual source of family discord. He considers the consent of the bride and bridegroom to be equally necessary with that of their parents. He thinks it improper that those of near affinity in blood should be married together; and says, "Adam would not suffer marriages to take place between his sons and daughters who were twins; which confederation ought to silence those who draw inference from the letter and not from the spirit of the Mahomedan law, which is made by them to admit of intermarriage with the daughter of a paternal uncle, because it does not positively prohibit such an union." He disapproves of excessive Kabeens (*m*), or marriage settlements, which probably were instituted to increase the dread of separation. He does not approve of a man's having more than one wife, nor of a young man's marrying an old woman. He has appointed two disinterested persons, one to ascertain the condition of the men, and the other to inform himself of the rank of the women. They are both called Towee Beghy; and sometimes both offices are executed by the same person. They levy a small tax upon marriages for the use of the crown, which is collected from each party according to the rank of their fathers, in the following proportions:

From

(*m*) The Kabeen is the marriage-portion or settlement which a husband is obliged to pay to his wife, if he divorces her without sufficient cause.

From the son or the daughter of a Munsubdar of five thousand to one thousand	—	—	—	} 10 Mohurs.
Ditto of nine hundred to five hundred	—	—	—	4 Ditto.
Ditto of seven hundred to one hundred	—	—	—	2 Ditto.
Ditto of eighty to twenty	—	—	—	1 Ditto.
Ditto of thirty to ten, and other people of condition.				4 Rupees.
Middling people	—	—	—	1 Ditto.
Common people	—	—	—	1 Dam.

Regulations for teaching in the public schools.

ALL civilized nations have schools for the education of youth ; but Hindostan is particularly famous for it's seminaries.

THE boys are first taught to read the letters of the Persian alphabet separately, with the different accents, or marks of pronunciation. And his majesty has ordered, that as soon as they have a perfect knowledge of the alphabet, which is generally acquired in two days, they shall be exercised in combinations of two letters ; and after they have learnt those for a week, there is given to them a short line of prose or verse, containing a religious or moral sentiment, wherein those combinations continually occur. They must strive to read this themselves, with a little occasional assistance from the teacher. For some days the master proceeds with teaching a new hemistich or distich, and in a very short time the boys learn to read with fluency. The teacher gives the young scholar four exercises daily, viz. the alphabet,

phabet, the combinations, a new hemistich or distich, and a repetition of what he has read before. By this method what used to take up years, is now accomplished in a few months, to the astonishment of every one. The sciences are taught in the following order. Morality, arithmetic, accounts, agriculture, geometry, longimetry, astronomy, geomancy, oeconomics, the art of government, physic, logic, natural philosophy, abstract mathematics, divinity, and history. The Hindoos read the following books on their subjects of learning. Beakern, Bédant and the Pātānjöl, every one being educated according to his circumstances, or particular views in life. From these regulations the schools have obtained a new form, and the colleges are become the lights and ornaments of the empire.

The office of Meer Behry, or admiralty.

WATER carriage tends to the success of military operations, furnishes the husbandman with the means of disposing of the produce of his lands, and supplies reciprocally the wants of mankind in general. His majesty, in making the regulations for this department, has kept four objects in view.

FIRST. The building of ships and boats for the purpose of inland navigation. There are boats built for the transportation of elephants: some are of such construction as to be employed in sieges, and others are made convenient for the conveyance of merchandize. Ships to those who are used to them, serve for convenient habitations,

tions, whilst they are sailing from one place to another, particularly throughout the Turkish empire, in Africa, and in the lands of the Christians. Every part of the empire abounds in boats; but in Bengal, Cashmeer, and Tata, they are the centre upon which all commerce moves. His majesty has had some pleasure-boats built with convenient apartments, and the head of each is made to resemble some animal. On others are floating markets, and flower-gardens. In the maritime provinces ships are built of a size for sea-voyages. And also at Allahabad and Lahoor, ships are constructed, and sent from both places to the ocean. In Cashmeer there was made a model of a ship that astonished every one who saw it.

SECOND. The giving employment to experienced mariners, who are versed in the nature of tides, know the depths of channels, and what coasts are to be avoided; are acquainted with the winds which blow in particular seasons; are skilful swimmers, and capable of undergoing hardships and fatigues. Men of these characters are not to be collected without much encouragement and enquiry. The greatest part of them come from the coast of Malabar. Their number is regulated by the size of the ship. 1st, The Nokhada, or commander of the vessel, who directs what course the ship shall steer: 2d, The Maullim (the mate) who is acquainted with the soundings, and, by his knowledge of the situation of the stars, prevents the ship from running into danger, and guides her to her place of destination: 3d, The Tundeil is the chief of the Khelaffes, or sailors: 4th,

The Nakhoda Kheshheb provides fuel for the people, and assists in lading and unlading the ship: 5th, The Sirheng, whose business it is to superintend the docking and launching of the ship, and he frequently officiates as a Maullim: 6th, The Bundaree, who has charge of the ship's stores: 7th, The Keranee, or ship's clerk, who keeps the accounts, and serves out water to the people: 8th, The Sukangeer (helmsman). Of these there are sometimes twenty in a ship; they steer the ship according to the orders of the Maullim: 9th, The Punjeree, who looks out from the top of the mast, and gives notice when he sees land or a ship, or discovers a storm rising, or any other object worth observing: 10th, The Goomtee, are those particular Khelaffes who throw the water out of the ship: 11th, The gunners, who differ in number according to the size of the ship: 12th, The Kherwah (or common seamen) are many, and they are employed in setting and furling the sails, and in stopping leaks; and if the anchor sticks fast in the ground, they go to the bottom of the water to set it free. For every voyage, which in the language of those people is called Kowsh, different rates of monthly wages are given. In the Bunder of Satgong, the Nakhoda (or captain) has 400 Rupees pay, besides being permitted to fill four Buleehs with whatever commodities he pleases, for his own profit. A ship is constructed with separate divisions, part being appropriated for the accommodation of the people, and the rest for the stowage of goods; and each of these divisions is called a Bulech. A Tundeik has one hundred and twenty Rupees per Menssem; the Keranee,

fifty Rupees, and one Buleeh; the Nakhoda Khesheb, thirty Rupees; the Sirheng, twenty-five Rupees; the Sukangeer, the Punjeeree, and the Bundaree, fifteen Rupees each; a Goomtee, ten Rupees; a common seaman, forty Rupees; a cook, twelve Rupees. In Cambayit, the Nakhoda has eight hundred Rupees, and the rest in proportion. In Lahry, the Nakhoda has three hundred Rupees, and the rest in proportion: In Atchee (Achin) he has five hundred Rupees. In the southern parts of the empire, and in Portugal, three hundred Rupees, and something more: In Malacca, four hundred Rupees: In Peigu, and Dehnaferry, something more than five hundred and forty Rupees. But these rates vary according to the danger and length of the voyage. The watermen employed in navigating boats in rivers have never less than one hundred, nor more than five hundred Dams each per Mensen.

THIRD. An active resolute man is appointed to watch the rivers. He settles every thing relative to the ferries, regulates the tonnage, and provides travellers with boats at the shortest notice. Those who are not able to pay at the ferries, are passed over gratis; but no one is permitted to swim across a river. It is also his duty to hinder boats from travelling in the night, unless in cases of necessity. Nor is he to allow goods to be landed any where but at the public wharfs.

FOURTH. Remission of duties. His majesty from the excess of his beneficence has remitted duties in this department that equalled the revenues of a kingdom. Nothing is now exacted upon exports and imports, excepting a trifle taken at the Bunders, (or ports) and which never exceeds two and a half per cent; and this demand is so inconsiderable, that merchants account this reduction a perfect remission. If a boat and people are hired, the rate for every thousand Maunds is one Rupee per Cose. If only the boat is found by the owner, and the hirer pays the boatmen, it is only one Rupee for two Cose and a half.

For Crossing at the Ferries.

An elephant	-	-	-	2 Dams.
A cart loaded	-	-	-	4
Ditto empty	-	-	-	2
A camel loaded	-	-	-	1
Ditto without a load	-	-	-	$\frac{1}{2}$
A horse, or an ox loaded	-	-	-	$\frac{1}{2}$
An ox without a load	-	-	-	$\frac{1}{4}$
An afs or a Yabu loaded	-	-	-	$\frac{1}{4}$
A man	-	-	-	1 $\frac{1}{2}$ Cheetel.

And at many ferries a man passes free.

Of Hunting.

THE generality of people consider hunting merely as a diversion, but those who look into consequences discover it to be of real utility.

His

His majesty is exceedingly fond of this sport. When he intends to hunt, the Bundookchcean surround the spot that contains the game; at the distance of four or five Cose from which is the station of the Kowr; and beyond that are the Omrah and others of rank; the whole being enclosed by the guards. In the space between the Bundookchcean and the Kowr is the station of the Meer-Toozech; and behind him at the distance of a Cose are some of the principal attendants with the Khidmuttecah. In the enclosure where the game is, some particular Omrahs and servants move about gently in quest of sport, and when they discover any, point it out to his majesty. Some remain with his majesty, and others disperse themselves on all sides. When his majesty chooses to take rest, the courtiers are ready to attend him. Having given a short account of the manner of surrounding the place where the game is, something shall be said of the different ways of hunting.

Different ways of hunting the Lion.

THEY make a large cage, strengthened with iron, into which they put a kid in such a situation that the lion cannot come at it, without entering by the door, which is left open. The cage is put in the place which the lion frequents, and when he enters to seize the kid, the door shuts upon him, and he is taken. Or an arrow is set in a bow of a green colour, which is fastened to a bough of a tree, and when the lion passes under it, the motion discharges the arrow and kills him. Or they fasten a sheep to the spot which he frequents, and surround it with straw worked up with some glutinous substance,

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so that when the lion attempts to seize the sheep, his claws become entangled in the straw, upon which the hunters issuing from their covert, either kill him, or take him alive and tame him. But his majesty has ordered that they should always be destroyed.

SOMETIMES a bold resolute fellow seats himself upon the back of a male buffaloe, and makes him attack the lion, and toss him with his horns till he kills him. It is not possible for any one, who has not seen this fight, to form an adequate idea of the sport it affords, nor to conceive the boldness of the man, who seats himself erect like a pillar, notwithstanding the violent motions of the buffaloe during the bloody conflict. And now I will say something of his majesty's exploits, for the satisfaction of the uninformed. Once on a hunting party, advice being brought that a lion had made his appearance in a thicket near a town, his majesty went in quest of him. The lion struck his claws into the forehead of his majesty's elephant, and pinned him to the ground; till the king put the lion to death, to the astonishment of every spectator. Another time, being hunting near Toodah, a lion seized one of his train; when he smote the beast with an arrow, and delivered the man from his clutches. Another time a large lion sprung up near his majesty, who smote him with an arrow in the forehead. Another time a lion had seized a foot-soldier, and every one despaired of his life; but his majesty set him free by killing the lion with a matchlock. On another occasion, in the wilds, a lion moved towards him in such a terrible rage, that Shujahut Khan, who had advanced before his

majesty, lost his resolution, but the king stood firm, holding the lion at defiance; when the animal, through instinct, becoming frightened at the sight of Heaven's favourite, turned about to escape, but was speedily killed with an arrow. But it is impossible for me, in my barbarous Hindu dialect, to describe in fit terms the actions of this inimitable monarch.

The Manner of taking Elephants.

THIS is done after several ways. One method is that which they call Kehdch, wherein cavalry and infantry are employed. In the summer season they beat drums and blow trumpets in the place where the elephants resort to feed. The unweildy animals are frightened, and run about till their strength is quite exhausted, and in search of rest take shelter under the shade of a tree, when skillful persons throw ropes over them, and fasten them to the trunk. Here they are brought acquainted with tame elephants, and familiarized by degrees, and taught to be obedient. The people who take the elephant are paid the fourth of its value. There is another method called Choorkehdech, which is this: They carry a tame elephant to the place where the wild ones feed, the driver sitting upon him in such a manner as not to be perceived: when the two elephants begin fighting, the driver throws a rope over the wild animal. Another way is called Gedd; they dig a deep ditch in the path which the wild elephant usually passes, and cover it with grass. When he comes near the pit-fall, the people who are in ambush make a

great noise, from the dread of which the elephant precipitates himself into the excavation. Here being kept short of provisions, he is tamed by degrees. Another method is what they call Barferakh: They enclose with a ditch the place where the wild elephants usually assemble at a particular season, leaving only one entrance, to which they fix a door with ropes in such a manner, that upon slipping the ropes it shuts fast. Next they scatter food in and about the enclosure, which entices the elephants to enter, when the people come out of their hiding-place, slip the ropes, and shut the door. Sometimes elephants in their rage attempt to break open the door, when the people light fires and make a noise, during which time the elephants keep running about till their strength is quite exhausted. The tame elephants are fastened round the enclosure, and the wild ones are kept short of food, till they become docile. These were the old ways of taking elephants. But his majesty has invented a new method. A herd of male elephants are fastened to one spot in the form of a circle, and the females are brought into fight in another quarter, and men making a shout on all sides, the wild elephants run together in order to join the others. Upon this the female elephants, who are trained to the practice, enter the enclosure, which is constructed for this purpose. A number of wild elephants follow them, and are taken without any trouble.

The manner of hunting the Yuz or leopard.

THIS animal who is remarkable for his provident and circumspect conduct, is an inhabitant of the wilds, and has three different places of resort. They feed in one place, rest in another, and sport in another,

ther, which is their most frequent resort. This is generally under the shade of a tree, the circuit of which they keep very clean, and enclose it with their dung. Their dung in the Hindoovee language is called Akhir.

FORMERLY a large pit used to be dug, and covered with grass. This pit was called Ordee. When the Yuz stepped upon the grass, he fell into the pit, but it frequently happened that by the fall he broke a limb, or was bruised, and sometimes he jumped or climbed out; and seldom more than one was taken at a time. His majesty has introduced a new method. They dig a pit not more than two or three Guz deep, and place over it a trap-door, which admits the Yuz as soon as he sets his foot upon it, and then closes upon him, without doing him any injury. In this manner several are frequently taken together. Once in the rutting season, a female Yuz entered the trap, and being followed by four males, they were all taken. Sometimes his majesty pursues a Yuz on horseback, till he is quite fatigued, and then lays hold of him to the astonishment of the spectators: The following is also a method of taking them. They hang a number of iron rings with snares upon the tree under which they commonly resort, and when they rub and scratch themselves against the tree, they are entangled in the rings. The Yuz is caught within forty Cose of the city of Agra, but they are in the greatest abundance at Bary, Dehly, Allahpoor, Hissar, Musson, Buttendeh, Taknissir, Putten, Punjab, Meerut, Jelmeer, and other distant places. In the district of Agra, whenever a Yuz gets into a trap,

his majesty goes into the pit, and takes him out himself. He frequently, when fatigued after a long journey, upon receiving intelligence of a Yuz being entrapped, mounts his horse again and gallops to the spot. Formerly it required two or three months to tame the Yuz sufficiently to set him loose after game; but now, by the attention of his majesty, it is effected in eighteen days. Sometimes he trains them himself. What is very astonishing, it once happened that a new-caught Yuz hunted immediately upon his signifying his pleasure to it, and seized the game like one who had been trained. On this occasion the eyes of many were opened, and they believed in his supernatural endowments. He had also a Yuz who used to follow him without a collar, or chain, and was as sensible and obedient as a human being.

HUNTING game with this animal affords excellent sport. Two hundred people of rank are appointed to this department.

The Food allowed for the Leopards.

THEY are divided into eight classes, and have each from $2\frac{3}{4}$ to three Seers of flesh, which is given them all at once. On Saturdays they receive a double allowance, because that no animals are allowed to be killed on that day. Formerly, every six months, they were anointed with 4 Seers of Ghee and $1\frac{1}{2}$ Chattaek of brimstone ground up together, to preserve them from the mange; now they are anointed only once a year. Four people were allowed for training and keeping each Yuz; but now that they are provided with carriages, horses,

horses, and Doolces, only two people are entertained. Their monthly pay is from five to thirty Rupees each, and they attend the carriage. There are allowed for the leopards coverings of rich brocades, and collars and chains of gold enlaid with precious stones, with silk and woollen carpets. A great Emeer is appointed to superintend this department. Every leopard has a name suitable to his character. They are formed into divisions of ten, each of which is called Missel and Turef, and has a different rank assigned to it. A thousand of these leopards accompany his majesty to the chace, and alone form a large encampment. Three Missels of the first rank, which are all Khafch, and two Missels of the second rank, making altogether five Missels, are always ready at the palace. Two Mehafchs are slung on the opposite sides of an elephant, with a Yuz in each who are carried in this manner that they may the more easily descry the game. Some are put upon the backs of horses and mules; and others are transported on carriages, or in Doolies carried by Bearers. Semendmanick the chief leopard is carried on a Chowdole and is treated with great respect, having servants appointed to attend him when he travels, and a kettledrum is beat before him. Another kind of Dooly is suspended upon the necks of two horses. Some particular leopards have a Dooly and a cart, and others only a Dooly each. The Dooly is carried by three Bearers. The Yuz hunts best against the wind, as in that situation he discovers the game by the scent. There are three ways of hunting with this animal.

First,

FIRST. *Oopurghuttee*, when they place the Yuz on the right side of the game. Second. *Reghnee*, when they take off his chain, and show him the game at a distance, whilst himself is in a covert, and he creeps along, and jumps upon the game by surprize. Third. *Méharee*, when they put the Yuz in a covert, and drive his carriage towards the deer, who being frightened at the appearance of it, flies to the quarter where the Yuz is hidden, who springs upon the game and seizes it. It is impossible to describe the activity and subtle artifices of this animal. Sometimes he raises such a dust with his feet, that he is entirely hidden under it, and he can bend himself so close to the ground, as to be scarcely above the surface. Formerly they did not hunt with them more than three kinds of game, but now they take twelve different sorts. His majesty ordered a skreen to be made, which is called *Chuttermundel*, and it serves as a hiding place for the Yuz; the hunters set up a noise and drive the deer towards the skreen, from behind which the Yuz springs out upon it. His majesty liberally rewards the servants of this department who may merit encouragement, and there are also particular marks of favor bestowed upon the leopards, the relation of which would run me into prolixity. The following astonishing incident occurred under this auspicious reign. A deer contracted an intimacy with a leopard, and they lived and sported together; but this particular attachment did not prevent the leopard from hunting other deer. Formerly they did not venture to let the leopard loose in the evening, for fear of his being untractable, or taking refuge in the woods; now he is so well trained,

trained, that he will hunt as well during night as in the day-time. They used also to cover their eyes, till it was time to set them at the game, from the apprehension that they would struggle to get loose immediately upon seeing it; but they are now taught to remain perfectly quiet with their eyes open. The Omrahs lay bets upon every forty leopards, and him whose animal seizes first wins the wager. Also the Dooreah (or leader) whose leopard first kills twenty game, takes five Rupees from his brethren. Syed Ahmed Barah, who is at the head of this department, takes a Mohur from each person who wins a bet, from whence he acquires a considerable income. When an Emeer presents his majesty with twenty pair of antelopes horns, he receives a Mohur from each of the other thirty-nine Om-rahs. The Bundookehcean, and keepers of the Missels, have also their respective bets. His majesty never hunts on Friday, in consequence of a vow that he made upon the birth of his eldest son.

The Syagosh.

FORMERLY this animal hunted only hares and foxes, but now he is taught to seize an antelope. He is allowed a Seer of flesh every day. Each of these animals has a keeper at one hundred Rupees per Menssem.

Dogs.

HIS majesty has a great affection for this faithful animal, and is collecting them from all countries. The best are those of Cabulistan, especially those bred in the districts of Hezereh and Tesheen, where they cross the breed with leopards; which species has a particular

name. There are various ways of hunting with dogs, some of whom are so brave that they will attack a lion.

EACH Khafeh dog is allowed two Seers of flesh, and the others one Seer and a quarter, daily. Every pair of greyhounds has a keeper at one hundred Dams per Menssem.

The Manner of hunting Deer with Deer.

THEY fasten a snare about a tame deer, so that when a wild one engages him, he is entangled by the horns, or ears; upon which the hunters issue from their covert and seize him. If the tame deer is overpowered, or the snare breaks, he returns to his keeper. Sultan Firoze Kuljie had some idea of this manner of hunting; but it is only now brought to perfection. They will now hunt in the night, and if the wild deer runs away, or the snare breaks, the tame one obeys the orders of his keeper, and comes or goes just as he directs. Formerly they were afraid to send out a tame deer at night, and whenever one was let loose, it had a clog fastened to one of its legs, but now no such precaution is used. Some time ago a tame deer ran away in the wilds of the Soobah of Allahabad, and after passing many rivers and towns, travelled to his native country Punjab, and there joined his former keeper. Formerly only two, or three people partook of this sport, and, for fear of frightening the wild deer, used to disguise their persons, or hide themselves in the grass, but his majesty has introduced a method whereby upwards of four hundred people may go together. Forty oxen are taught to move slowly,

and

and in such a manner as to conceal the people who are behind them. Also does are taught to entice the bucks into snares. A decoy deer ensnared a Yuz, and they were brought together to Gujerat.

GHUNTAHEERAH, is the name of another manner of hunting. A man takes in his hand a shield or a basket, so as to cover a lamp. Then with his other hand he rings a little bell. The animals running towards the light and the noise, are shot with arrows by those who lie in covert. There is another way of assembling the game together by a person's singing an incantation. But his majesty considering both these methods to be nefarious, has ordered them to be discontinued.

TAGHNEE. A person shows himself to the deer stark naked, making a number of foolish gestures, upon which the deer, taking him for a madman, come near and stare at him with astonishment, when the archers from their covert smite them with arrows.

ANOTHER way, called *Bowhareh*. Some archers hide themselves in the grass in the wind's eye, whilst others hold up a large sheet like a wall, and the deer being driven towards the sheet, are there shot with arrows.

DEDDAWEN, is much like that last mentioned.

AJAREK, is when the archers cover themselves with green foilage, so that nothing of the human form appears, and that their bows and arrows are concealed. Another way. The hunter hides himself in a tree and from thence makes a noise like a deer, which brings them to that quarter, when he discharges his arrows upon them.

The manner of hunting the Buffaloe.

IN the ground which he frequents, they fasten an iron ring with two ropes ; and near this spot they tie a female buffaloe. An active resolute fellow lies in ambush, and when the wild buffaloe comes to the female, he binds him with the ropes ; but it frequently happens that the man is killed in making the attempt. The following is another way. They place snares on the banks of a pool of water whither the wild buffaloes resort. Then people mounted on tame buffaloes and armed with spears go into the water and attack them, and if any of them escape out of the pool, they are taken in the snares.

Of Hawking.

HIS majesty sometimes hunts with the Baz, the Shaheen, the Shunkar, the Shahbaz, and the Purkut ; but he is fondest of the Bafhehrah ; and each of this last kind has a particular name. In the mid-spring all the falcons are sent into the country to moult, and when that season is over they are brought to the royal presence to be reviewed. the Moolcheen is a green bird no bigger than a sparrow, but like a royal falcon he will bring down a crane. It is said that with his talons he tears out the crane's eyes. But neither the truth of this, nor the story of his cutting off the crane's wings whilst he is flying have yet been ascertained. The Zodehpeer which is brought from Cashmeer, is a green bird, smaller than a parrot, with a straight red bill, and a long tail. He seizes small birds in the air and brings them to the fowler. Many other birds may be taught

taught to hunt. The crow may be taught to seize the sparrow, the Beodench, and the Sar. It would be tedious to say more upon this subject. Munsubdars, Aldees and other cavalry are appointed to this department. The foot soldiers who are natives of Cashmeer and Hindostan, are paid after two rates.

			Rs.		Rs.
Cashmeereean	1 Rate, per mensm		$4\frac{1}{2}$	to	$7\frac{1}{2}$
do	2 Rate,	do	4.	to	5
Indian	1 Rate,	do	$3\frac{3}{4}$	to	$4\frac{1}{2}$
do	2 Rate,	do	3	to	$3\frac{1}{2}$

Allowance of food for the Hawks.

THE Cashmeereean, and many Indian Falconers give their birds flesh only once a day ; but in the royal aviary they are allowed it twice every day, in the following proportions.

<i>Names of birds.</i>	<i>Daily allowance of flesh.</i>
A Baz — — — —	7 Dams weight.
A Jurah — — — —	6
A Behry, a Lacheen and a Bashch	5
A Chippuck Bashch, a Shickreh, a Beyserah a Dhonce and such like each. — — — —	$\left. \begin{array}{l} \\ \\ \end{array} \right\} 2$

IN the latter part of the afternoon they let all these birds loose upon sparrows. A Baz, a Jurah and a Behry are each allowed to catch

and eat seven. A Lacheen is permitted to have five ; a Bafsheh three, and the other kinds two each. The Chergh and the Luckeh have flesh given them at this time. The Shahbaz, the Shunkar and the Purkut are each allowed a Seer of flesh daily. Frequently they feed them with the game that they take.

Prices of Falcons.

FREQUENTLY men through eagerness to possess a particular bird, or from ignorance of its worth, paying much beyond their proper value, his majesty has enquired out the prices of each kind, in order that the buyer may not be imposed upon, nor the seller be deprived of a reasonable profit.

					Prices.	
A Baz	-	-	-	-	from 5Rs. to 12 Mohurs.	
A Bafsheh	-	-	-	-	5	3 Do.
A Shaheen	-	-	-	-	3	1 Do.
A Behry, a Jurah, or a Behry Butcheh	-	-	-	-	1 Mr.	2 Do.
A Kehleh	-	-	-	-	$\frac{1}{2}$ Do.	1 Do.
A Chergh	-	-	-	-	$1\frac{1}{2}$ Rs.	$2\frac{1}{2}$ Rs.
A Chippuck Bafsheh	-	-	-	-	$\frac{1}{2}$ Do.	1 Do.
Shikreh	-	-	-	-	$\frac{1}{2}$ Do.	$1\frac{1}{2}$ Do.
A Beyferah	-	-	-	-	$\frac{1}{2}$ Do.	2 Do.
A Chippuck Lucker	-	-	-	-	$\frac{1}{4}$ Do.	1 Do.

AND each of the above are of three kinds viz. 1st, Those that have moulted once since taken. 2d, Chicks who have not yet cast their feathers. 3d, Those who had moulted before they were taken.

THE master falconers are rewarded according to the number of game that their birds take. The settled rewards are from a Dam to a Mohur. If they bring a bird alive, they are paid according to its size and value. Half the reward goes to the Bazdar, or him who holds the falcon; and when he brings the game to the presence, he has a further donation of a twentieth part of the whole. If a falcon is sent in a present to his majesty, the Koshbeghy and the Mushreff receive as follows :

<i>Names of the Birds.</i>	<i>Koshbeghy's Fee.</i>	<i>Mushreff's Fee.</i>
Baz - -	1½ - -	½ Rupee.
Surah - -	1 Chern. - -	1 Chern.
Bafheh - - -	Do. - -	1 Afhet.
Chergh, Lacheen, Chergoleh.	1 Afhet. - -	1 Deffy.
Kheleh, or Berry Butchch }		
A Chippuck - -	1 Deffeh. - -	1 Suky.

IN the royal aviary there are never less than twenty Bazees, and the like number of Shahcens, thirty Jurahs, one hundred Bafhehs, Behrys and Cherghs twenty each, Luckers and Shikras twelve each; but it is impossible to say how many more there may be.

The Manner of catching Water-Fowl.

THIS is done after several ways; but the most curious is the following: They make an artificial bird with the skin and feathers of

a water-fowl, the body of which is hollow, so that a man may put his head into it, and two apertures are made for him to see through. The man having put his head therein, stands in the water up to his neck, and getting amongst the birds, pulls them very dextrously under water by the legs; but sometimes they are cunning enough to escape. In Cashmeer they teach a hawk to seize the birds whilst swimming, and to bring them to the man who attends in a little boat: those that are too large for the hawk to carry, he sits upon, till the boat comes to him.

The Manner of catching Partridges.

THIS is also done after various ways; but the following is the most extraordinary. Tame partridges are taught, at the ringing of a little bell, to fight with the wild ones, during which the fowler throws a net over them. They are also put into a cage, which is hung round with snares of horse-hair, and, upon a signal given them by the fowler, they call the wild ones to them, who are taken in the snares.

The Manner of catching the Boodench.

IN the night they take an earthen vessel with a narrow neck, and blowing into it make a noise like an owl. The Boodenches, frightened at the noise, assemble together, when another man sets fire to some straw, the light of which dazzles their eyes, when the fowlers take them one by one, and put them in a cage, or else throw a net over them.

The Manner of taking the Lucker.

THIS bird is about the size of the Chergh, but in plumage resembles the Jurah. They fix snares about his body, and fill his claws with feathers; when the other birds of prey, thinking he has caught some game, come to seize it from him, and being entangled in the snares, they struggle and come tumbling together to the ground.

The manner of catching the Ghowghicy.

THEY fasten together upon a cross stick a Ghowghicy and an owl surrounding them with snares. Both the birds being frightened set up a noise, and the wild owls and Ghowghies coming to their assistance are taken in the snares.

IT would run me into prolixity to describe all the different methods of hunting and fowling: I shall therefore pass on to another subject.

Of games.

HIS majesty who is an excellent Judge of mankind, uses these sports as a latent means of discovering their merits. They are of various kinds, of which a few particulars shall here be given.

The game of Chowgan.

THOSE who consult only appearances consider this merely as a piece of diversion, but the wise, reflecting upon the great exertions that it requires, regard it as the touchstone of a man's strength and courage, and esteem it an excellent method of exercising and training for action both the man and his horse. When his majesty enters the lists at this game, he pitches upon a fit person to be his adversary, and ten others

are selected and then divided into pairs by the cast of the die. Each couple play together for twenty-five minutes continuance. This game is played after several ways. First one of the parties places the ball in the hollow of his bat, and trundles it gently towards the *Chal* or pit. This manner of ejecting the ball, is called in the Hindovee language *Rowl*. Then the adversary with great skill and activity catches up the ball in his bat, and flings it forcibly away before the other can come up with him. This sound motion is called in the Hindovee language *Beyleh*. It is performed several ways, either by throwing the ball towards the right or to the left, and the other frequently snatches it from between his horses legs or from under his belly, and sometimes when it comes in front, he catches it upon the spike of his bat. His majesty performs all these feats with great address, frequently catching the ball in the air. When the ball is flung into the pit, a kettledrum is beat, to apprise every one of the game being concluded. In order to increase the ardour of the combatants, the players lay bets upon the game. Whoever throws the ball into the pit wins the game. If the ball is caught on the spike of the bat it is called a forced game; and when one is going to catch the ball upon the spike all the others crowd about him striving who shall carry it off, and in this contest astonishing feats of dexterity are exhibited. His majesty is so dexterous, that he will catch the ball upon the spike in a dark night. For playing at night, they use balls of Palafs, which wood, burns for a considerable time, and is not heavy. The ends of the bats are ornamented with rings of gold and silver, and whenever they break off, whoever can catch them has them.

The manner of training pigeons.

HIS majesty is very fond of this amusement, and has brought pigeons into high esteem. The monarchs of Iran and Turan have sent him some very rare kinds ; and the merchants also bring capital collections. A very fine green pigeon named Mchench that belonged to Kookultash Khan, having fallen into his majesty's hands, became the chief of the royal pigeons, and from him descended Ashky, Percehad, Elmas, and Shahowdec, who were the progenitors of the choicest pigeons in the world. The pigeon houses of Omar Sheikh Mirza, and Sultan Hussein Mirza, are now forgotten, and such improvements have been made in the art of training pigeons as astonish the pigeon trainers of Iran and Turan. His majesty by crossing the breeds, which method was never practised before, has improved them astonishingly. The hen generally lays her eggs from twelve to twenty days, after coupling, but some who are weak and sickly couple in the month of Mehr (*h*), and do not deposit their eggs before Ferwerdeen (*l*). The cock sits upon the eggs in the day time, and the hen during the night. In winter they incubate twenty days, or if the weather be remarkably temperate seventeen or eighteen days. For the first six days, the pigeons feed their young with *Fulch*, which is grain macerated in their crops till it almost resembles water. From that period till the expiration of a month they feed them from their crops with grain half digested ; after which they are themselves able to eat raw grain, when they are taken away from their dams, and given to the pigeon trainers. At first the trainers give them only a fourth of their allowance of grain,

grain, till they have taken forty flights; then they are taught to make circular flights, and to tumble in the air. In the royal pigeon-houses, each pigeon, before he receives his full allowance of grain, performs fifteen circular flights, and seventy tumbles. And they are also taught to do this, and to fly to a great height in the night. On a journey or a march they fly the whole way, bearers carrying their houses; and when the birds are fatigued, they rest themselves for a short time, and then pursue their flight. There are never less than twenty thousand pigeons with the court, out of which five hundred are Khafeh. Formerly they did not know how to judge of pigeons by twisting their feet, or flitting their eye-lids, or opening their nostrils; but his majesty has discovered these and other infallible criterions. He has appointed separate servants to this department, and has fixed the prices of pigeons after nine rates.

<i>Claſſes</i>	prices per pair.
1 has no determinate price.	
2 — — — — — —	3 Rs.
3 — — — — — —	$2\frac{1}{2}$
4 — — — — — —	2
5 — — — — — —	$1\frac{1}{2}$
6 — — — — — —	1
7 — — — — — —	$\frac{3}{4}$
8 — — — — — —	$\frac{1}{2}$
9 — — — — — —	3 Afhets.

W H E N

WHEN the pigeons are brought to be reviewed by his majesty, they begin with the flock of Meheneh; then follow the Ashky, which, although they be also of the offspring of Meheneh, are considered as a distinct species. Next come those called Charjeshee, being of the flock of a pigeon that belonged to Hajee Aly of Samarcand, which coupled with an Oodee hen. After these, they are brought in tribes, according to their number, or time of being bred. The following are the names of the colours of the Khafeh pigeons: Zurreen, Emera, Zomiera, Cheenee, Nuftee, Sheshekee, Oodee, Surmai, Kishmishee, Hulwai, Sundely, Jiggery, Nebaty, Doghee, Ushkee, Hullance, Neluserree, Kooreh, Azruk, Ateshee, Shuftaloo, Gul Gugger, Kagheezee, Aguree, Mohrekee, and Khezree. There are also many other beautiful pigeons, which, although they neither wheel nor tumble in the air, yet perform many pleasing tricks. Amongst them are the following. The Kowkh, which seems to say the word Yakroo. The Luckeh, whose cooing is very agreeable, and he carries his head with astonishing pride and stateliness. The Low-tun, who upon being shaken, and then put upon the ground, jumps about with strange convulsive motions. The Kehrnee, who has such amazing affection for its hen, that when he has flown out of sight, if she is exposed in a cage, he instantly drops down upon it. They descend either with both wings spread, or with one open, or else with both shut. The Ruhteh, is a pigeon famous for carrying letters: But any pigeon may be taught to do this. The Neshwaree ascends in the air till he is out of sight, and remains so for a

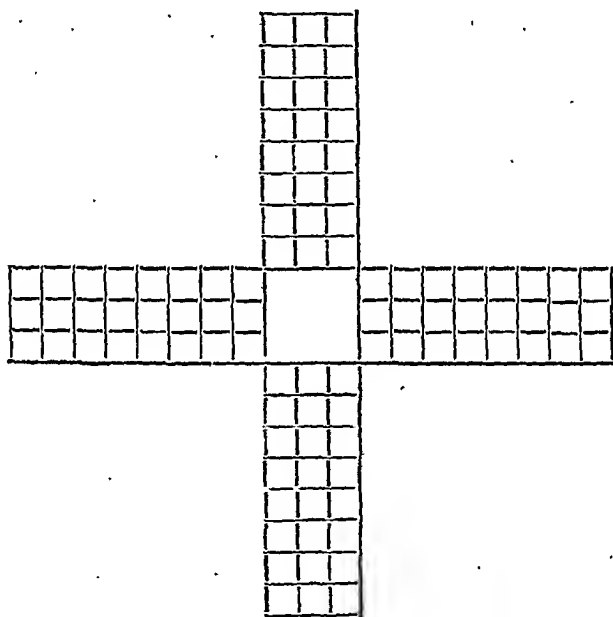
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day or two, after which he alights on the ground. There are also many other kinds that are valuable only on account of their beauty, such as the Sherazee, the Shufhtree, the Shashenu, the Jougeeah, the Rezehdehn, the Muggeffee, the Komeree, and the Gowlah. This last is a wild pigeon, of whom if a few are taken, they are speedily joined by a thousand others of their kind. There are people who obtain a livelihood, by sending these pigeons to feed abroad, and making them vomit up the grain, by giving them water strongly impregnated with salt. A pigeon is said to live to the age of thirty years. One hundred flying pigeons require for their daily allowance four Seers of Arzen. The others are fed with a mixture of the seven following grains, viz. Rice, split Vetches, Moungh, Arzen, Koror, Lehdereh, and Jewar.

THE servants of this department are on the rolls of the army, and receive their pay accordingly. A foot soldier has from two rupees, to sixty Dams per mensem.

The same of Chamber.

THE table is composed of two parellelograms intersecting each other at right angles; and each of the four sides of this cross is divided into twenty-four equal parts, a square space being left in the centre of the whole, as is shewn in the following figure.



EACH player places a piece on the sixth, and another on the seventh square of the middle line of the division which fronts him, and one piece on the seventh, and another on the eighth square, of the lower line of the division on his right. The pieces begin moving to the right, and proceed all round the table on the outer line, till they come to the middle line again. When the pieces are brought

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round to the sixth and seventh squares of the middle line, it is called a sure game, and from that situation he must throw the number that will exactly carry his pieces into the space in the centre, which concludes the game.

Chundel Mundel.

THIS game was invented by his majesty. The table resembles that for Chowper, only that it is circular, and has sixteen sides, for as many people to play at. There are four dice, and the pieces move the same as in the game of Chowper. Whoever gets his pieces up first, is paid by the other fifteen players, and the next by fourteen, and so on, till the last, who pays every one.

Cards.

THIS is a well-known game. At first the pack consisted of twelve kings, with eleven cards dependent upon each, in the following order.

FIRST, Afhweput, the king of the horses. He is painted on horseback, like the king of Dehly, with the Chutter, the Alum, and other ensigns of royalty. On another card is his Vezeer mounted on horseback; and the other cards of this suit have representations of horses, from one to ten each. Second, Gujput, the king of the elephants, is mounted on an elephant like the king of Orissa. His Vezeer is also on an elephant; and on the ten other cards are elephants. Third, Nurput, the king of men. Like the king of Beijahpoor, he is seated on a throne, and has different kinds of soldiers attending him

him on foot. The Vezcer is seated on a Sendely (or chair); and the ten other cards have foot-soldiers from one to ten each. Fourth, Gurhput, the king of the castles. He is sitting on a throne on the top of a castle; his Vezcer on a Sendely; and the other cards have castles. Fifth, Dehnput, the king of the treasures. Under his throne are bags of gold and silver coins. His Vezcer is seated on a Sendely in like manner; and on the other ten cards are vases of gold and silver. Sixth, Dulphut, the king of the warriors. He is seated on his throne clad in armour, and surrounded by soldiers in coats of mail. His Vezcer is in armour on a Sendely; and the other ten cards have men in armour. Seventh, Newaput, the king of the boats. He is seated on a throne in a boat; his Vezcer in like manner on a Sendely; and the ten other cards have figures of boats. Eighth, Typut, is the figure of a queen seated on a throne, and surrounded by her handmaids. Her Vezcers is on a Sendely; and the other cards have the figures of women. Ninth, Surput, the king of the Dewtahs (or celestials), whom they call Inder, seated on a throne. His Vezcer on a Sendely; and on the ten other cards are figures of Dewtahs. Tenth, Assurput, the king of the genii, is represented by Solomon, the son of David, seated on a throne. The Vezcer is on a Sendely; and on the other ten cards are figures of genii. Eleventh, Bunput, king of the wild beasts, is the figure of a lion, with other beasts of prey. His Vezcer is represented by a tiger; and on the other ten cards are different kinds of wild beasts. Twelfth, Ihput, the king of the snakes, is a large snake riding upon

upon a dragon. The Vezeer is a snake mounted on another of its kind, and on the other ten cards are snakes. Of these twelve suits the first six are called Beeshbur, and the last six, Kumbur. His majesty has made considerable alterations and improvements in this game. The pack of cards now consists of eight suits. First, the king of the gold coins is depicted in such a manner, that he seems to be bestowing the money upon those who stand round the throne: His Vezeer is seated on a Sendely looking at the treasure, and on the other ten cards are represented the different officers of the mint. Second, The king of the Berats (or grants) is seated on a throne, with his attendants presenting grants of different kinds for his ratification. The Vezeer is seated on a Sendely with a register-book before him; and on the other ten cards are the officers who are employed in drawing out these papers. Third, The king of the manufactures, is looking at a Katafs ox loaded with raw filk, and filken stuffs. The Vezeer, on a Sendely, is examining what goods are in store; and on the other ten cards are different animals loaded with goods. Fourth, the king of the Chung, or harp, is listening to a concert. The Vezeer, on a Sendely, is trying the abilities of some musicians; and on the other ten cards are different kinds of musical performers. Fifth, the king of the silver coins, is giving away Rupees and other pieces of silver. The Vezeer, on a Sendely, is examining the coins; and on the other ten cards are the officers employed in the silver coinage. Sixth, the king of the swords, is trying the temper of a blade. His Vezeer is examining the arsenal; and on the other ten cards are different

ferent artificers employed in working iron. Seventh, the king of the diadems is bestowing a crown. His Vezceer is preparing a crown; and on the other ten cards are tailors, and such like. Eighth, the king of the slaves, is mounted on an elephant: his Vezceer is in a chariot; and on the other ten cards are different kinds of slaves, some sitting, others falling down, some drunk, and others sober. These, with the ordinary kinds of cards, chess, and other delightful games, serve to recreate the paradifical assembly.

END OF THE SECOND PART.

A Y E E N



AYEEN AKBERY.

V O L. I.

P A R T III.

CONTAINING

Regulations for the Revenue Department.

T t

AYEEN



A Y E E N A K B E R Y.

V O L. I.

P A R T III.

Of *Äras*.

HAVING given a summary account of his majesty's new arrangements in the household, and in the military department, I shall now say something of the management of the revenues, beginning with *æras*, all public transactions being regulated thereby.

Every nation forms an *æra* from some memorable event, such as a change in religion; the accession of one family to the throne upon the extinction or expulsion of another; a great earthquake, or a flood. But as a multiplicity of *æras* occasions confusion in public transactions, his majesty, in the twenty-ninth year of his reign, ordered that all old dates should be discontinued, and substituted a new one in their stead, as will be hereafter particularly explained.

By the joint exertions of the ancient philosophers, wonderful observatories have been erected, from whence, with the assistance of astronomical instruments, they ascertained the situations and motions

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of

Y E E N A K B E R Y

of the heavenly bodies, and determined the latitudes and longitudes of places, with many other useful discoveries. But these grand objects cannot be obtained solely by means of the wealth of individuals, they require also the patronage and encouragement of monarchs, and moreover demand, thirty years observation to be informed of the revolutions of the planets. So that the more time and the greater pains are bestowed upon these studies, the more effectually will they be brought to perfection. Numbers, by their skill and assiduity in these researches, have left their names to posterity.

Down to this present year, which is the fortieth of the reign, the following spaces of time have elapsed from the periods in which the most famous observatories were constructed.

<i>Observatories.</i>	<i>Years since.</i>
Those of Archimedes, Arastarcus, and Aberkhus, } in Egypt, - - - - - }	1769
That of Ptolomy in Alexandria - - - - -	1410
That of the Khalif Mamoon in Baghda - - - - -	798
That of Syed Ben Aly, and Khaled Ben } Abdulmalek, at Damascus - - - - - }	764
That of Nebatee, in Raca - - - - -	654
That of Nasserreddeen Toufee, which was erected in } Maragha - - - - - }	362
That of Mirza Ulugh Beg, in Sumerkund, and which } is esteemed the best of all - - - - - }	156

THERE

THERE are different astronomical tables, to the number of two hundred and upwards. Whatever particular motions happen to the heavenly bodies in the course of a year, being collected together, are called an almanac. The almanac contains the diurnal progression of the planets, from the time of the sun's entering the sign Aries, till his return to that point of the Zodiac. The Hindoos call such an almanac *Putterch*.

THE sages of Hindostan say, that the science of astronomy is from divine revelation; for that when a man is endowed with purity and sanctity of character, he is made acquainted with the various forms of existence, in the superior and in the lower regions, and becomes privy to whatever has happened, or that will come to pass. And all these mysteries are written in a book called *Sedhant*. They have at this day nine such books. First, *Brahma Sedhant*, dictated by Brahma. Second, *Soorj Sedhant*, dictated by the sun. Third, *Soam Sedhant*, dictated by the moon. Fourth, *Berispud Sedhant*, dictated by the planet Jupiter. And the revelation of these four is placed at an immense distance of time. The other five they consider as having been dictated by mortals. Fifth, *Gurg Sedhant*. Sixth, *Narud Sedhant*. Seventh, *Parafer Sedhant*. Eighth, *Poolust Sedhant*. Ninth, *Beeshitch Sedhant*.

ALL nations compute time by days and nights. The natural day in Turan and in Europe, is computed from noon to noon. In China and Chinese Tartary, they reckon it from midnight to midnight. But the generality of people reckon from sunset to sunset. According

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ding to the Hindoo philosophers, the natural day is thus computed. In Jumkote, which they make to be the eastern extremity of the globe, from sunrise to sunrise: In Roomak, the western extremity, from sunset to sunset: In Lunka, the southern extremity, from midnight to midnight; and in Dehly they also reckon after this manner: In Suddapoor, the northern extremity, from noon to noon. The artificial day consists of a complete revolution of the sun round the earth, without making any allowance for its retrograde motion. Summarily, all nations, for the ease of calculation, reckon by artificial days, which they divide into equal parts. In the astronomical tables of Nebatee, the difference between a natural and an artificial day is made to be fifty-nine degrees, eight seconds, eight thirds, and forty-six fourths. The Ilkhanian tables makes the difference the same in the degrees and seconds, but say, nineteen thirds, forty-four fourths, two fifths, and thirty seven sixths. Ulugh Beg and Naffereddeen agree with Ilkhan in degrees, seconds, and thirds, but make forty-seven fourths, and forty-three fifths. In Ptolomy's tables, and in his *Almagestum*, the degrees and seconds are the same as those; but he says seventeen thirds, twelve fifths, and thirty-one sixths. These disagreements must have arisen from the difference of skill, or the defects of instruments.

THE year and the seasons are computed from the sun's revolution round the Zodiac. From his quitting one point, till his return to to the same again, is a year. The time that he remains in one sign, is called a solar month. The time that the moon takes in going from

from one conjunction with the sun to another, or from one opposition to another, or such like, is called a lunar month. Twelve monthly revolutions of the moon, being nearly equal to one annual revolution of the sun, twelve lunar months are called a lunar year. Thus both the year and month are solar and lunar, natural and artificial.

THE natural year and month, are when the revolution is complete: and the artificial, is when the computation is made in days, and not in revolutions.

THE Hindoos astronomers divide the year into four parts, allotting each for a particular purpose.

HAVING now given a general idea of years, months, and days, I shall proceed to say something of ancient eras.

The era of the Hindoos.

THE epocha of this era is the creation of Brahma, and every one of his days is the commencement of a new era. Every one of his days consists of fourteen Munecs, or sons of his will, who are his coadjutors in the works of creation. Every Munoo comprises seventy Kulebs, each containing four Jowgs, or forty-three Lacks and twenty thousand years. On this, which is the first day of the fifty-first year of the age of Brahma, there have been six Munoo's; and of the seventh Munoo, there have elapsed twenty-seven Kulebs, and three Jowgs of the twenty-eighth Kuleb, and four thousand seven hundred years of the fourth Jowg.

In the beginning of the fourth, or present Jowg, Rajah Jood-
 ishter was universal monarch, and the commencement of his reign
 became the epocha of an æra, of which to this time (being the 40th
 year of the reign) there have elapsed four thousand six hundred
 and ninety-six years. After him Bickermajeet reckoned from his
 own accession to the throne, and reigned one hundred and thirty-
 five years. Of this æra there have elapsed one thousand six hundred
 and fifty-two years. It is said that a youth named Salbahin made
 war upon Bickermajeet, and, after having taken him prisoner in
 battle, asked him what boon he had to request? Bickermajeet an-
 swered, "My only desire is, that my æra may not be discontinued
 in public transactions." Salbahin granted his request, but at the
 same time made use of another æra from his own accession. Of the
 æra of Salbahin there have elapsed one thousand five hundred and
 seventeen years. The Hindoos believe that this æra will continue
 in use for the space of eighteen thousand years, after which, they
 say that Rajah Bidjeeabündün will introduce a new æra from his own
 accession to the throne, which will last ten thousand years. Then
 Naka Arjen will sit on the throne, and establish another æra, which
 will continue for four Lacks of years. And, lastly, Kuleekée Otár
 will institute an æra, which will remain in use for eight hun-
 dred and twenty-one years. And all the six æras now mention-
 ed, excepting that of Bickermajeet, are metaphorically called by
 them Saka, and held in the greatest veneration. Besides these
 six, there are many others including that of Bickermajeet, and
 which

which they call Suntuk. The æra of Bickermajeet was changed from Saka into Suntuk upon the invasion of Salbakin. After the expiration of these six æras, the Sut Jowg will commence, and give rise to a new æra. The Hindoo astronomers reckon the months and years after four kinds. First, Soormass, which is the time that the sun is in one sign of the Zodiac, and this year consists of three hundred and sixty-five days, fifteen Ghurries, thirty Puls, and twenty-two and a half Bepuls. Second, Chundermass, which is computed from Purwa to Amavus, and its year consists of three hundred and fifty-four days, twenty-two Ghurries, and one Pul. They reckon the commencement of the year from the sun's entering the sign Aries. This month consists of thirty Tit's, each containing twelve degrees of the moon's circuit, reckoning from her conjunction with the sun; and according to the quickness or slowness of the moon's progress, the Tit's differ in the number of Ghurries; but no Tit'h is of more than sixty-five Ghurries, nor less than fifty-four Ghurries. The first Tit'h is called Purwa; the second, Dooj; the third, Teej; the fourth, Chow't'h; the fifth, Panchomee; the sixth, Chut'h; the seventh, Sutmcen; the eighth, Ashtomcen; the ninth, Nowmeen; the tenth, Dusmcen; the eleventh, Ekaduffy; the twelfth, Dua-duffy; the thirteenth, Teroduffy; the fourteenth, Chowdus; the fifteenth, Pooran Masser. (or full moon); and from the sixteenth to the twenty-ninth, the same names are used, excepting for the thirtieth, which is called Amavus. The first half of this month is called Shookulputch, and the last half, Kishenputch; and they be-

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gin the month from Kishenputeh. In most of their almanacs the year is solar, and the months lunar.

THE artificial lunar year is less than the solar by 10 days 53 Ghurries 29 Puls and $2\frac{1}{2}$ Bepuls; and this difference, in the course of two solar years eight months and fifteen days, amounts to one month. And according to the calculations in the Ephemerises, this difference happens in the course of three years, or in two years and one month. After the first method of calculation, in every twelve months there is this excess; and in the year when it amounts to one month, they reckon one month twice. According to the second way, the solar month wherein there are two conjunctions of the sun and moon, is reckoned twice; and this double calculation never happens but from Chyte to Kenwar or Affin. This intercalary month the astronomers call Adhick Mafs, and the vulgar, Lound. The third kind of month is that which they call Sawon Mafs. This they begin at any day they please, and make the months to consist of thirty days each, or the year of 360 days. The fourth kind, Nechutter Mafs, is reckoned from the moon's quitting any mansion till her return to it again. This month consists of twenty-seven days, and the year of 324 days.

THE Hindoos reckon six seasons, each of which they call Rittoo. The first, called Buffunt, is the time that the sun is in the signs Pisces and Aries; and this is the temperate season. Second, Ge-reykhum, whilst the sun is in the signs Taurus and Gemini, is the hot season. The third, Beckha, whilst the sun is in Cancer and

Leo,

THEY divide the day and night into sixty equal parts, each of which they call Ghuttcc, or more commonly Ghurry. Each Ghurry is subdivided into sixty Puls, and each Pul consists of sixty Narys, which are sometimes called Bepul. The Nary contains six respirations of a man of a temperate habit, who is in perfect health, and at rest. They say that a man of a temperate habit, in full health, respire 360 times in the space of a Ghurry, or 21,600 times in the course of a day and night. The breath which is respired they call Sowafs; and that which is inspired, Purfowafs: and collectively they are called Purran. Six Purrans make one Pul, and sixty Puls are an astronomical Ghurry, or Sat (hour), which is the twenty-fourth part of a day and night. One of these Ghurries is equal to two and a half of the ordinary Ghurries before described. They likewise divide the day and night into four equal parts, which they call P'hars.

The Cathain æra.

THEY reckon from the creation of the world, which they place at the distance of eight thousand eight hundred eighty-four Vuns and sixty years. A Vun consists of ten thousand years; and they believe that the world will exist for the space of three hundred thousand Vuns. Their year is a natural solar one, and their months natural lunar. They begin their year from the sun's entering the fifteenth degree of Aquarius: But Mohyeddeen Meghreby says they reckon from the 16th degree; and others make it to be the 18th degree.

THEY

They divide the day and night into twelve Chaghs, each of which is subdivided into eight Khas, every one of which has a different name. They also divide the day and night into ten thousand Fenchs.

They have three Cycles for their months and years, viz. Shang-yun, Jeongyun, and Kharun, each comprising sixty years; and the years that compose the Cycle, bear its name. They also make use of Cycles of ten and twelve. The first is applied to years and days, and the other to months, and the subdivision of days; and by compounding these Cycles, after a multiplicity of calculations, they form the Cycle of sixty years.

The Turkish æra, called also Igbaræ,

Is like that of Khatal, excepting that this has only the Cycle of twelve. They reckon their years and days after the same manner. In some astronomical tables it is asserted, that they also make use of the Cycle of Ten.

It is not known from what event they commence their æra. Abu Rihan says that the Turks add nine to the common years of the Syromacedonian æra, and, dividing the amount by twelve, the remainder shews the year of the Cycle, commencing with the mouse, and reckoning on to the animal of that number. However, upon trial, this will be found to be erroneous by one year: therefore it seems that the reckoning should commence with the ox. Although we are ignorant of the commencement of this æra, yet we know

sufficient to determine the cycle and year, compared with the Syromacedonian æra. And if seven be added to the common years of the Mulliky æra and the amount divided by twelve, whatever is the remainder will be the number of the year, reckoning from the mouse.

Names of the twelve years that form the cycle.

SITCHKAN, the mouse. 2. Oud, the ox. 3. Pars, the tiger. 4. Tewishkan, the hare. 5. Lowey, the crocodile. 6. Ilan, the snake. 7. Yoont, the horse. 8. Ku, the sheep. 9. Beetch the monkey. 10. Tekhaka, the cock. 11. Eyt the dog. 12. Tunkoöz, the hog. At the end of each of these names they add the word *il*, which signifies year.

The Astrological æra.

ASTROLOGERS reckon this from the commencement of the world, at which time they say all the planets were in the first sign of aries. The year is solar, and by their calculation there have elapsed one hundred and four thousand, six hundred and ninety six years.

The æra of Adam.

COMMENCES with his creation. The years are solar, and the months lunar. According to the Ilkhanian and some other astronomical tables there have elapsed of this æra five thousand, three hundred and fifty three solar years. Some historians say six thousand, three hundred and forty six solar years: others make it six thousand nine hundred, and thirty eight: and others again say six thousand nine hundred and twenty solar year, and from the learned amongst the christians.

christians, I have heard that it is six thousand, seven hundred and ninety-three years.

The Jewish æra.

Commence from the creation of the world. The years are natural solar, and the months artificial lunar. They reckon their months and days like the Arabians. Their year is of two kinds, simple in which there is no intercalation, and Abur, which is intercalary. Like the Hindos they intercalate a month every three years.

The æra of the Flood.

Is computed from that calamity. The years are natural solar, and the months natural lunar. The year commences when the sun enters the sign aries. Abul Masluc of Balkh having calculated the regression of the planets, places the commencement of this æra at the distance of 4696 years.

The æra of Bulhinsaffer or Nelschalsinæær.

THIS prince instituted an æra from the commencement of his reign. It is an artificial solar year of 365 days. The twelve months have 30 days each, which making only 360 days, five days are added at the end of the year. Ptolomy in his almagestum, calculating from the revolutions of the planets, makes this æra to have commenced 2341 years since.

The æra of Alexander.

BEGINS from the death of that monarch. The year and month
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are artificial solar. According to Tawoon of Alexandria, and Ptolomy in his almagestum, there have elapsed of this period 1917 years.

The Coptic æra.

It begins from the creation. Nabatty says it is an artificial solar year of 395 days. In the Zeetch Sultany the years and months are said to resemble the Syromacedonian, and that the intercalations differ only in that the intercalary days of the Egyptians are placed six months before those of the Syromacedonians.

The Syromacedonian æra.

THE years and months are artificial solar of 365 days and 6 hours exactly, and in some astronomical tables the excess is made to be something less than six hours. Thus Ptolomy says it is less by fourteen minutes and forty-eight seconds. Ilkhan makes the minutes the same as Ptolomy, but says thirty-two seconds and thirty thirds. According to the Khathain calculation the minutes are the same, but 36 seconds and 57 thirds. Ulugh Beg agrees in minutes, but says 33 seconds. Mohyeddeen Meghreby calculates 12 minutes. Nabatty says 13 minutes 36 seconds. Mohyeddeen adds, that by some of the Syromacedonian calculations it is made to be something more, and according to others amongst them something less than six hours, so that a quarter of a day is about the medium. Others assert that the Syromacedonian observations have determined it to be exactly six hours. Consequently it is a natural solar year, although Mulla Aly

Kowfhekee

Gowfliccar makes a solar year to be something less than 365 days six hours. This era begins from the death of Alexander, although it was not brought into use till twelve years after that event. Others say that he established this era in the seventh year of his reign, when he left Macedonia to make conquests. But, according to Michaelis and Meghady, this era commenced with the reign of Seleucus, who founded the city of Antioch. Both the Jews and Syrians make use of this era. They say, that when Alexander the son of Philip marched from Greece to subdue the Persian empire, he came to Jerusalem, when assembling together the principal Jews of Syria, he commanded them to discontinue the Mosical era, and to compute from the commencement of his reign. They answering, said, "Our forefathers never continued any era for above a thousand years; and, to hold, this year will complete such a period; so that from the next year we will do as thou commandest us." And they did accordingly. This happened in the twenty-ninth year of Alexander's age. Some say that the Syromacedonian year was originally Hebrew. Gowfliccar, in his Astronomical Tables, says that the Syromacedonian and the Syrian year are the same, excepting that they differ in the names of the months. The Syrian year begins on the first day of the month Teshreen-ul-ewwel, which at first happened when the sun was in the fourth degrees of Libra, but now falls on the 16th. The Syromacedonian year commences on the first of Kanoon-ul-Sany, when the sun is near the 20th degree of Capricorn; Nabatty says this era began under the reign of

NO L. I. X x Philip,

Philip, but that he named it after his son, to increase his fame; and, calculating from the regression of the planets, he makes 1905 years to have elapsed.

The æra of Augustus.

HE was the first of the Cæsars (o); and the birth of Jesus Christ happened under his reign. It began from his accession to the throne. The year is like the Syromacedonian, and the months are the same as the Coptic. The last month in the common years has thirty-one days, and thirty-five days in the Leap year. Of this æra there have elapsed 1623 years.

The Christian æra,

COMMENCES from the birth of Jesus Christ. The year consists of 365 days and five hours. Like the Syromacedonians, they add one day at the end of every four years. They begin reckoning their day from midnight. Like the Arabians, they have different names for the days of the week, and begin with Sunday. Their year commences from the sun entering the sign of Capricorn, or, according to others, from the 7th degree.

The æra of Antoninus of Rome.

IT begins from his accession to the throne. The years are the same as the Syromacedonian, and the months like the Egyptian. According to Ptolomy's calculations of the situations of the fixed stars, it appears that 1457 years have elapsed of this æra.

The

(o) The Persian historians always confound together Julius and Augustus.

The æra of Constantine.

He was the first Christian emperor, and this æra commences with his reign: The years are Syromacedonian, and the months Egyptian. This is the 1410th year of the Constantine æra.

The æra of the Hijera.

THE ARABIANS, before the time of Mahommed, had various æras, such as from the building of the Caaba, and the commencement of the reign of Omar Ben Rebyaa in Hejaz, where he introduced idolatry: and this æra continued in use till the year of the elephants, which incident produced a new one. Every tribe of Arabs had its æra from some particular event that had happened to them. In the time of the prophet, very little attention was paid to dates, till the Hijera, from which period every year had a different name. Thus the year that he fled from Mecca to Medina was called *Amul Issar*, the year of permission (to go from Mecca to Medina). The second year, *Amul Emir*, the year of command, (to combat the infidels). When Omar ascended the throne of the Khalifat, Abu Musa Asherce, governor of Yemen, made the following representation: "I have received your mandate written in the month of Shaban, but am not able to discover the date of the year." The Khalif assembled together the learned of all nations, to consult them upon the subject. The Jews recommended their own æra; and the Magi explained the Persian method of computation called Mahroze. But as they both had intercalations, the calculations of which would

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have been found difficult, the era of the Hijera was adopted in preference. According to it, the month is reckoned from one new moon to another. It never consists of more than thirty, nor less than twenty-nine days. It sometimes happens that four successive months are of thirty days, and three following months of twenty-nine days each. Astronomers reckon the lunar month after three ways: 1st, Natural; which is the time the moon takes in going from one appointed aspect with the sun, such as a conjunction, or an opposition, till his return to the same point. 2d, Artificial. The motion of the moon varying; and the calculating of the difference being attended with difficulty, they reckon by artificial months. According to the tables of Ulugh Beg, the artificial lunar month consists of twenty-nine days, twelve hours, and forty-four minutes. 3d, In the Ephemeris the rule is, that if the excess is more than half-a-day, they reckon it as one day. Thus, in common years, they make the month of Moherrem thirty days, and the next month twenty-nine days, and so on alternately. The artificial lunar year consists of 354 days, eight hours, and forty-eight minutes; being less than an artificial solar year by ten days, twenty hours, and twelve minutes. Mirza Ulugh Beg, in his new astronomical tables, makes 1002 years to have elapsed of this era down to the present time.

The era of Yazdijurd, the Son of Shetâr, the Son of Hormuz, the Son of Nergisrean.

It began from the accession of Genshâd to the throne of Persia. Every succeeding monarch gave his own name to it, so that Yazdijurd only followed the example of his predecessors. The years are like the Syro-macedonian, but they intercalate only once in one hundred and twenty years, when they make the year to consist of thirteen months. The first intercalation was the month Berverdeen; which was reckoned twice under the same name. The second was Ardebahst, and so on. Scarcely had Yazdijurd given this name to the era, than he was dethroned, and the accounts of the intercalations were entirely neglected.

The era of Mullik Shah,

Is also called Jilâlet. Before his time they used the Persian era; but by having neglected to make the intercalations, the year began improperly. By the command of Sultan Jilâleddin Mullik Shah Siljuke, the efforts of Omar Khayam, and several other learned men, formed this era, and made the year to begin from the sun's entering the sign Aries. At first the years and months were both natural; now the month is an artificial one of thirty days; and at the end of Isfendiar they add five or six days. Of this period, there have elapsed five hundred and fifteen years.

THE *Khānecān* æra, which begins with the reign of Ghazan Khan, and is founded upon the astronomical table of Il-Khān.

BEGINS with the reign of Ghazan Khan, and is founded upon the astronomical table of Il-Khān. The years and months are natural solar. Before his time they dated all public deeds from the Hijera; but the lunar year was in common use. This method of computation was the occasion of much oppression; because thirty-one solar years are only equal to thirty solar ones; and the revenues being demanded in lunar years; whilst the harvests kept pace with the sun, the husbandman suffered a grievous loss. Ghazan Khan immortalized his reign for justice, by abolishing that mode, and introducing this æra. The names of the months are the same as the Turkish, with the addition of the word *Khānee* at the end of each. Of this period there have elapsed two hundred and ninety-three years.

THE *Emperor Akber's* æra, called *Ilahī*.

His majesty had long been desirous of establishing a new æra in Hindostan, in order to remove the perplexity that a variety of dates unavoidably occasion. He disliked the word Hijera (*p*); but was apprehensive of offending ignorant men, who superstitiously imagine that this æra and the Mahomedan faith are inseparable; although it be evident to the sensible part of mankind; that dates are only of use in worldly transactions, and can have no connection with religion. But as the world abounds with ignorant people; whilst the number of the wise and discerning is but small, he delayed carrying his intention into execution, till the 992d year of the Hijera, when

his.

his light having shone upon mankind, and enlarged their understandings, he embraced that opportunity for accomplishing this purpose. The illustrious Emeer Foutah Ullah Sheerazy corrected the calendar from the astronomical tables of Ulugh Beg, making this era to begin with his majesty's reign; and contemplating the character of the monarch, named it *Tarikh Ilahce* (or the mighty era). The year and months are both natural solar, without any intercalations. The names of the months and days correspond with the ancient Persian. The months are from twenty-nine to thirty days each. There is not any week in the Persian month, thirty days being distinguished by different names; and in those months which have thirty-two days, the two last are named *Rozo' Shub* (day and night); and, in order to distinguish one from the other, are called first and second.

A T A B L E

ماه ي هند The Hindoe Months.	ماه ي خطا The Khalhain Months.	ماه ي ايجور The Ighurian Months.	ماه ي جهودان The Feijish Months.	ماه ي قبطي The Egyptian Months.	ماه ي رومي The Syro-Ma- cedonian Mth. Months.	ماه ي نصاري The Christi- an Months.	ماه ي بحري The Arabian The Persian Months.	ماه ي فارسي The Persian Months.
چيت Cheyte.	چنوه Chunweh.	آرام اي Aram Iy.	تفري Tifri.	توش Toos.	نشرين الاول Feshreen I.	جانواري January.	محرم Moghrem.	فرودين Ferverdeen.
بساکه Bylakh.	زبهه Zhezhehweh.	ايندي اي Ikandy Iy.	مرجهوان Marchefvan.	فارفي Farfi.	نشرين الثاني Feshreen II.	فبروري February.	سفر Sfer.	اردی بهشت Ardebehefht.
جيتيه Jeyte.	ساموه Samweh.	اوج اي Ojenj Iy.	کاسيو Casseu.	آبزيه Abze.	کانون الاول Kanoon I.	مارچ March.	ربيع الاول Reby I.	خرداد Khordad.
اساده Affarh.	هزه Huzweh.	دروچ اي Derwenj Iy.	طبيث Tebes.	خواجه Khoac.	کانون الثاني Kanoon II.	اپريل April.	ربيع الثاني Reby H.	تير Teer.
سانون Sanwon.	اووه Ooweh.	پيتفونج اي Pitfunj Iy.	شباط Shebat.	طوبه Tuba.	شباط Shēbat.	ماي May.	جمادي الاول Jemad I.	امرداد Amerdad.
بهادون Bhadun.	لووه Looweh.	برمکرتچ اي Bermakretch Iy.	ازار Azar.	مکھير Mekheer.	ازار Azar.	جون June.	جمادي الثاني Jemad II.	شهریور Shēriyur.
کنوار Kunwar.	چوه Cheweh.	اوج اي Oowetch Iy.	نيسان Nifan.	فامنوگ Famenog.	نيسان Nifan.	جولاي July.	رجب Rejeb.	مهر Mehr.
کاتک Katik.	باوه Baweh.	توکفیتچ اي Tokfeetch Iy.	ایير Iiyer.	فارموفه Farmufee.	ایيار Iyer.	اگست August.	شعبان Shaban.	آبان Aban.
آگن Aghun.	کوهه Kheweh.	سکفیتچ اي Sukfeetch Iy.	سیوان Sivan.	فاجون Fakhoon.	حجرات Hegeran.	سپتمبر Septem.	رمضان Ramzan.	آذر Azer.
پوس Poos.	شوبه Shubweh.	بیتفیتچ اي Bitfeetch Iy.	تموز Tenuz.	فانوي Favany.	تموز Tēmuz.	اکتوبر October.	شوال Sheval.	دی Diy.
ماگه Maugh.	ششي ايوه Shyeweh.	ایسچ اي Alfeetch Iy.	آب Ab.	ایسفي Epicfee.	آب Ab.	نومبر November.	ذوالقعد Zulkaad.	بهمن Behmen.
پهنگان Phangun.	سروهه Shyeweh.	حقایات اي Alfeetch Iy.	ایادل Ab.	ماسوري Masuri.	ایادل Ab.	دسامبر December.	ذوالحجه Zulhijah.	اسفند Asfend.

Of Tristite and Taxes.

SEEING that without a sufficiency of food to recruit the animal strength, no one can exert himself so as to deserve a subsistence, and as this is to be merited either by corporeal or intellectual labour, it is incumbent on all ranks of people to employ themselves to the same end. But the success of these operations; which tend to the ease and comfort of every condition of life, depends upon the justice of monarchs, and the integrity and ability of their ministers: For every country has something peculiar to itself. Some soils produce crops almost spontaneously; whilst others require the greatest exertions of labour and skill. Much depends upon the vicinity or distance of water; and the neighbourhood of cities ought also to be a matter of consideration. So that it becometh the officers of government, in their respective districts, to attend to every one of those circumstances; that the demands of the state may be fixed accordingly. In former times, the monarchs of Hindostan exacted the sixth of the produce of the lands; in the Turkish empire, the husbandman paid the fifth; in Turan, the sixth; and in Iran, the tenth. But at the same time there was levied a general poll-tax, which was called Kheraj (*p*) Cobad disapproved of this arbitrary mode, and intended to have made a measurement of all the arable land in his empire, for the purpose of ascertaining an equitable fixed revenue. He however died before he could carry this intention into execution: But

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(p) King of Persia.

to a Rupee of Akber Shah. In many parts of the Turkish empire, they exact from the husbandman thirty Okchehs for every yoke of oxen, besides forty-two Okchehs for the exchequer, together with twenty-one Okchehs for the army, and fifteen Okchehs for the Soobahdar (or viceroy). The Okcheh is a small coin, eighty of which are equivalent to one Ibraheemce. In other places of the same empire, for every yoke of oxen, twenty-seven Okchehs for the troops, and six for the viceroy. In other parts, twenty-seven Okchehs for the Sengiakebegy, and twelve for the Soobahy or Goozwala. There are also other rates of collection in that empire, the relation of which would run me into prolixity. The Mahomedans make three distinctions in conquered lands; Aiherece, Kherajce, and Sulhee. The Aiherece and Kherajce, are each subdivided into five kinds; and the Sulhee into two. Aiherece, 1st kind; the lands of Tehama, including Mecca, Taif, Yemen, Onan, Bahrein, and Reyeh. 2d kind; land whose proprietor has voluntarily embraced the faith. 3d kind; land that has been conquered and divided amongst the victors. 4th kind; land on which a Moilem has built a house; or planted a garden. 5th kind; waste land, which has been brought into cultivation by order of the ruler. Kherajce, 1st kind; the lands of Persia proper, and of Kerman. 2d kind; land on which a Zimmee has built a house; or planted a garden. 3d kind; waste land which a Moilem has made arable, by means of water brought thither at the public expence. 4th, land which has surrendered upon terms of capitulation. 5th, land which is cultivated by the means of

water that pays revenue. Sulhec, 1st kind; the lands of the tribe of Beny Behran. 2d kind; the lands of the tribe of Beny Saleb; the explanations of each of which may be learnt from ancient books. Likewise, according to some authors, land is made to be of four kinds: 1st, land cultivated by Moslems, and which is called Asheree. 2d, the land of a person who embraces Islamim. Some make this to be Asheree, and others, Kherajee. 3d, conquered land; which some make Asheree, and others, Kherajee. 4th, land which has surrendered upon terms of capitulation; and this is accounted Kherajee. Kheraj is made to be of three kinds: 1st, Kheraj Mokoffimeh (or divided) is the fifth or sixth of the produce of the soil. 2d, Kheraj Wezeefeh, which is settled according to the ability of the inhabitants. 3d, According to some ancient books, Kheraj implies the whole produce of the soil; and after a share has been allowed to the husbandman under certain stipulations, the remainder taken by government is called Zekat, and Asher. But, regarding every one of the cases above mentioned, there are many contradictory accounts. The Khalif Omar laid an annual tax upon every one who was not of the Mahommedan religion. A person of high condition paid 48 Dirhems; a middling person, 24 Dirhems; and one in an inferior station, 12 Dirhems: and this tax was called Jezeeyeh. In every kingdom, besides the land-tax, government exacts something from the property of every individual; which extraordinary levy is called Tumgha. In Iran and Turan they collect land-tax from some; from others, Jehat; a number pay Syerjehat; and others, Voojoohat,

Voojooahat, and Feroohat. Summarily, the quit-rent is called Mal; the taxes upon manufactures, Jehat; and all other imposts are in general named Syerjehat. Of the charges of collections, the proportion taken by the revenue-officers is called Voojooahat; and all other expenses are named Feroohat. But this mode of collection is destructive to the country, and vexatious to the people. His majesty abolished all arbitrary taxes: he settled the Guz, the Tenah, and the Begah; after which he ascertained the value of the lands, and fixed the revenue accordingly.

The Jachee Guz,

Its a measure used in Hindostan. Formerly the Guz was of three kinds, long, middling, and short. Each was divided into twenty-four equal parts, called Telsy. A Telsy of the long Guz was equal to the breadth of eight ordinary barley-corns; and a Telsy of the last measured six barley-corns. The long Guz was used for measuring cultivated lands, roads, forts, reservoirs, and mud walls. The middling Guz served for measuring buildings of stone and wood, thatches, religious houses, wells, and gardens; and the short Guz was employed for measuring cloth, armour, beds, palkees, chairs, carts, &c. In some other countries the Guz consists of twenty-four Telsyes, but they divide it after the following manner.

12 Weheemahs	} make one	Hebbah
8 Hebbahs		Zerrah
12 Zerrahs		Kitmeer
8 Ketmeers		Nekeer
6 Nekeers		Feteel
6 Feteels		Fuls
6 Mustard seeds	} make one	Barley-corn
2 Barley-corns		Hubbah
or,		
4 Tefuj	} make one	Dang.
6 Dangs		Guz.

Others make the Guz consist of 24 fingers, each measuring the breadth of six barley-corns; and each of the latter being equal to the thickness of six hairs taken from the mane of a Yabu horse. In some ancient books the Guz is said to consist of two spans and two inches; and this Guz was divided into sixteen equal parts, each of which was subdivided into quarters, called P'her; so that the P'her was the sixty-fourth part of a Guz. Other ancient authors say the Guz was of seven kinds: 1st, the Guz Sowdah, consisting of twenty-four fingers, and two thirds of a finger; which Haroon Refheed measured from the hand of one of his Abyssinian slaves. The Nilometer of Egypt is made after this measure, which is also used for measuring cloths, and buildings. 2d, the Kufbeh Guz, called also Aameh and Dowr, consists of twenty-four fingers, and was invented by Ebn Abyliclah. 3d, the Yousefy Guz consists of twenty-five fingers,

fingers, and is used at Baghdad for measuring buildings. 4th, the little Hahneemecah-Guz, of twenty-eight fingers and a third, was invented by Ebal, the son of Abcebrideh; although some attribute it to Abu Musa Alhameecah. 5th, the long Hahneemecah-Guz, of twenty-nine fingers and two thirds, was invented by Mansoor Abbassy. Both the Hahneemecah-Guzes are called Guz Muallik; and Guz Zecadeeah; because Zecad, the adopted son of Abu Soffian, made use of them for measuring the Arabian Irak. 6th, the Omareeah Guz, of thirty-one fingers, was invented by the Khalif Omar. Having added together the contents of the long, middle, and short Guz, he took a third of the aggregate sum, and added four fingers to it. He closed both ends of the measure with tin, and sent it to Heccefeh, and Osman, the son of Hani, in order that they might measure with it the Babylonian Irak. 7th, the Mamoonecah Guz of sixty-nine fingers and a half, Miamon Abbassy invented and used it in measuring rivers, cultivated lands, and roads.

There was also formerly a Guz consisting of twenty fingers, used for measuring cloths. The Guz Meshet, according to some, was also of twenty-eight fingers, whilst others make it of different lengths.

Strutt, Secunber-Lopez invented a Guz in Hindustan, consisting of the breadth of $4\frac{1}{2}$ Hunderes, which was a round silver coin adulterated with copper. Hemaison made it complete 42 Hunderes. This Guz is equal to thirty-two fingers. But, according to some ancient authors, this Guz was in use before the time of

Loedee, Sheer Khan and Selim Khan, who abolished the custom of dividing the crops, and made a measurement of the cultivated lands, used this Guz, for that purpose.

TILL the thirty-first year of the present reign, although the Guz of Akber Shah, consisting of 46 fingers, was used as a cloth measure, yet the Secunderree Guz was employed for every other purpose. His majesty taking into consideration the inconveniences arising from a multiplicity of measures, commanded that, for all purposes, there should be used only one Guz, consisting of forty-one fingers, and named it the Ilahee Guz.

The Tenab.

(1) His majesty adopted Noorfheervan's measurement of sixty squares, which he made to consist of that number of the Ilahee Guz. The Tenab formerly used in Hindostan was made of rope, which being subject to great variations from twisting, or from the Dryness or moisture of the air, his majesty in the 19th year of his reign, commanded that it should be composed of Bamboos joined together by iron rings.

The Beegah or Fereeb.

ARE names applied indifferently to the measure itself as well as to such a quantity of land. It consists of three thousand six hundred square Guz. If a piece of ground be unequal in length and breadth, it is brought into square measure.

Pitwanseh.		20 Unfwanseh
Trifwanseh.		20 Pitwanseh
Bifwanseh.		20 Trifwanseh
Bifwah.		20 Bifwanseh
Beegah.		20 Bifwah
All the divisions below the Trifwanseh are imaginary.		

No revenue is required from nine Bifwanseh; but ten Bifwansehs are accounted one Bifwah.

Of the Division of the Lands; together with some Account of the Revenues of Hindostan.

WHEN his majesty had settled the Guz, the Tenab, and the Beegah, he next divided the lands into different kinds, and fixed a different re-

venue to be paid by each. POOLEJ, is that land which is cultivated for every harvest, being never allowed to lie fallow.

PEROWTY, is that which is kept out of cultivation for a short time, in order that the soil may recover its strength.

CHEGHER, is that which had lain fallow three or four years. BUNJER, is that which has not been cultivated for five years, and upwards.

Both of the two first mentioned kinds of land, namely Poolej and Perowty, are of three sorts, viz. best, middling, and bad. They add together the produce of a Beegah of each sort, and a third of that aggregate is the medium produce of one Beegah of Poolej land, one third part of which is the revenue settled by his majesty. What was exacted by Sheer Khan exceeded the present produce of lands.

P O O L E J L A N D.

The Spring Harvest, called in Hindostan Affadhy.

	The produce of a Begah of the middling sort of Poolej.		The produce of a Begah of the worst sort of Poolej.		The aggregate produce of 2 Begahs of different sorts.		one third of the preceding, being the medium produce of a Begah of Poolej.		one third of the medium produce of a Begah, being the proportion fixed for the revenue.			
	Md.	Sr.	Md.	Sr.	Md.	Sr.	Md.	Sr.	Md.	Sr.		
Wheat	18	0	12	0	8	35	38	35	12	38 $\frac{1}{2}$	4	12 $\frac{3}{4}$
Vetches	13	0	10	20	7	20	31	0	10	13 $\frac{1}{2}$	3	18
Adafs	8	10	6	20	4	25	19	15	6	18 $\frac{1}{2}$	2	6
Barley	18	0	12	20	8	15	38	35	12	38 $\frac{1}{2}$	4	12 $\frac{3}{4}$
Linseed	6	20	5	10	3	30	15	20	5	7	1	29
Maasfer	8	30	6	30	5	10	20	30	6	36 $\frac{1}{2}$	2	12
Arzen	10	20	8	20	5	5	24	5	8	1 $\frac{1}{2}$	2	27 $\frac{1}{2}$
Mustard	10	20	8	20	5	5	24	5	8	1 $\frac{1}{2}$	2	27 $\frac{1}{2}$
Peas	13	0	10	20	8	25	32	5	10	23	3	23
Fenugreek	14	0	11	0	9	35	34	35	11	25	3	35
Shalykowr	24	0	18	0	14	10	56	10	18	30	6	10

For musk melons, Ajwain, onions, and other greens, the revenue was ordered to be paid in ready money, at the rates set forth in the subjoined tables.

The Arabian Harp, called in Hindostan Sauney.

One third of the medium produce of a Begah, being the proportion fixed for the revenue.

One third of the preceding, being the medium produce of a Begah of Poojij.

The aggregate produce of three Begahs of different forms.

The produce of a Begah of the seventh sort of Poojij.

The produce of a Begah of the eighth sort of Poojij.

The produce of a Begah of the tenth sort of Poojij.

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18	5	13	0	10	20	7	20	3	0	3	0	1	29
10	0	7	20	5	0	22	20	7	20	2	23	7	20
6	10	18	30	56	10	18	30	5	6	1	29	1	29
13	0	12	20	9	15	38	35	12	38	4	13	1	29
10	20	7	20	5	10	23	10	7	30	2	23	7	20
6	20	5	10	3	30	15	20	5	6	1	29	1	29
13	0	10	20	7	20	31	0	10	13	3	13	3	13
10	20	8	20	5	5	24	5	8	17	2	27	2	27
18	0	12	20	8	15	38	35	12	38	4	12	4	12
8	0	6	0	4	0	18	0	6	0	2	0	2	0
6	20	5	10	3	30	15	20	5	6	1	29	1	29
13	0	10	20	7	20	31	0	10	13	3	13	3	13
10	20	7	20	5	10	23	10	7	30	2	23	7	20
6	20	5	10	3	30	15	20	5	6	1	29	1	29
13	0	12	20	9	15	38	35	12	38	4	13	4	13
10	20	7	20	5	0	22	20	7	20	2	22	2	20
6	10	18	30	56	10	18	30	5	6	1	29	1	29
13	0	12	20	9	15	38	35	12	38	4	13	4	13
10	20	7	20	5	10	23	10	7	30	2	23	7	20
6	20	5	10	3	30	15	20	5	6	1	29	1	29
13	0	12	20	9	15	38	35	12	38	4	13	4	13
10	20	7	20	5	0	22	20	7	20	2	22	2	20
6	10	18	30	56	10	18	30	5	6	1	29	1	29
13	0	12	20	9	15	38	35	12	38	4	13	4	13
10	20	7	20	5	10	23	10	7	30	2	23	7	20
6	20	5	10	3	30	15	20	5	6	1	29	1	29
13	0	12	20	9	15	38	35	12	38	4	13	4	13
10	20	7	20	5	0	22	20	7	20	2	22	2	20
6	10	18	30	56	10	18	30	5	6	1	29	1	29
13	0	12	20	9	15	38	35	12	38	4	13	4	13
10	20	7	20	5	10	23	10	7	30	2	23	7	20
6	20	5	10	3	30	15	20	5	6	1	29	1	29
13	0	12	20	9	15	38	35	12	38	4	13	4	13
10	20	7	20	5	0	22	20	7	20	2	22	2	20
6	10	18	30	56	10	18	30	5	6	1	29	1	29
13	0	12	20	9	15	38	35	12					

THE people who watch the crops are allowed by government in some places a quarter of a Seer per Maund, and in others more.

THE revenue arising from Indigo, Kuknar, Pan, Turmeric, Singarhar, Hemp, Kutchalu, Kuddoo, Henna, Cucumbers, Badinjan, radishes, carrots, Kerelah, Tyndus and Ketcherah was ordered to be paid in ready money at the rates set forth in the subjoined tables.

PEROWTY, land, when cultivated, pays the same revenue as Poolej.

HIS majesty out of his wisdom having settled the revenues in the above favorable manner: also ordered that the Jehat or duties on manufactures which used to be ten per cent, should be reduced to 5 per cent.

THE Suddu-ey Putwary (//) used to be equally divided between the Putwary and the Canoongoo. The Putwary is employed on the part of the husbandman, to keep an account of his receipts and disbursements, and no village is without one of these. The Canoongoo is the protector of the husbandman, and there is one in every Pergunnah. Now the Canoongoo's share of one per cent is remitted, and these officers are paid by government according to their rank. The first has 50 Rupees, the second 30 Rupees and the third 20 Rupees per mensem, and they have a Jageer Tun equivalent thereto. Formerly it was a rule, that the Gomastahs of the Shekdar, of the Karkun, and those belonging to the Aumeen should receive daily 58 Dams Zabetaneh or custom, provided that in spring they did not measure less than two hundred, nor in autumn less than two hundred and fifty Beegahs.

His majesty's whole-bought is boundless as the sea, ordered the above custom to be discontinued, and that in lieu thereof, only one Dam per Begah should be collected. He also remitted a variety of vexatious taxes, which used to equal the quit-rent of Hindostan. Of the number of these taxes were the following viz.

- Jezeh (1).
- Meer Behry (2).
- Kereca (3).
- Gawthemary (4).
- Sinderukhity (5).
- Pithcush (6).
- Feruk Akkam Peelhah (7).
- Daroghanch (8).
- Teffeldary (8).
- Fotedary (8).
- Wajeh Keryeh (9).
- Kherlytyeh (10).
- Seraty (11).
- Haffi Bazar (12).
- Nekals (13).

Log-

- (1) Capitation tax, paid by the Hindoos.
- (2) Port duties.
- (3) When a number of people were gathered together to perform any religious ceremony, they exacted something from every person.
- (4) A tax upon oxen.
- (5) A tax upon every tree.
- (6) Presents.
- (7) A Poll tax collected from every workman.
- (8) Taxes made for those officers of government.
- (9) Lodging charges for the above officers.
- (10) For money bags.
- (11) For trying and exchanging money.
- (12) Market duties.
- (13) A tax on the sale of cattle.

TOGETHER with taxes on the following articles; hemp, blankets, oil, and raw hides; there were likewise taxes upon measuring and weighing; and for killing cattle; for dressing hides; for playing at dice; and for sawing timbers. Likewise,

Rahdary, or passport.

Pag, which was a kind of poll-tax.

Hearth-money.

A tax both on the buyer and on the seller of a house.

A tax on salt made from earth.

Bilkutty, or permission to reap the harvest, for which something was exacted.

A tax on putty, named (*t*)

A tax on lime.

A tax on spirituous liquors.

A tax on brokerage.

A tax on fishermen.

A tax on Storax; in short, all those articles which the natives of Hindostan comprehend under the description of Syerjehat.

Of Checher Land.

WHEN land, either from excessive rain, or by reason of inundation, has suffered so much that the husbandman finds difficulty in cultivating it, he is allowed to pay the revenue in the following proportions.

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THE first year, two fifths of the produce; the second year, three fifths; the third and fourth year, four fifths each; and the fifth year as Pooley: And, according to circumstances, the revenue is received either in money or in kind. In the third year the charges of five per cent. and the duty of one Dam per Beegah are collected.

Of Bunjer Land.

WHEN the land has been greatly injured by inundation, the revenues are collected in the following proportions.

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S P R I N G H A R V E S T.

The proportions in which the revenues are collected from a Begah of Bunjer land for four years, after which it becomes Poolej.

		<i>The 1st Year.</i>	<i>The 2d Year.</i>	<i>The 3d Year.</i>	<i>The 4th Year.</i>
		<i>Md. Sr.</i>	<i>Md. Sr.</i>	<i>Md. Sr.</i>	<i>Md. Sr.</i>
Wheat		0 20	1 0	2 0	3 0
Mustard	R.	0 15	0 25	0 35	1 10
Nakhud	I.	0 10	0 30	1 10	2 10
Ditto	R.	0 5	0 30	1 10	2 20
Barley	I.	0 20	1 0	2 0	5 0
Ditto	R.	0 5	0 30	1 20	2 20
Adefs	I.	0 10	0 30	1 10	1 30
Ditto	R.	0 5	0 30	1 10	1 30
Arzen	I.	0 10	0 25	0 35	1 0
Ditto	R.	0 5	0 25	0 35	1 0
Linfeed	I.	0 5	0 20	0 30	1 10
Ditto	R.	0 5	0 5	0 30	1 10

N. B. I. stands for inundated land, and R. for that which has suffered from rain.

AUTUMN

S P R I N G H A R V E S T.

The proportions in which the revenues are collected from a Begah of Bunjer land for four years, after which it becomes Poolej.

	<i>The 1st Year.</i>		<i>The 2d Year.</i>		<i>The 3d Year.</i>		<i>The 4th Year.</i>	
	Md.	Sr.	Md.	Sr.	Md.	Sr.	Md.	Sr.
Wheat	0	20	1	0	2	0	3	0
Mustard	R.	0 15	0	25	0	35	1	10
Nakhud	I.	0 10	0	30	1	10	2	10
Ditto	R.	0 5	0	30	1	10	2	20
Barley	I.	0 20	1	0	2	0	5	0
Ditto	R.	0 5	0	30	1	20	2	20
Adefs	I.	0 10	0	30	1	10	1	30
Ditto	R.	0 5	0	30	1	10	1	30
Arzen	I.	0 10	0	25	0	35	1	0
Ditto	R.	0 5	0	25	0	35	1	0
Linseed	I.	0 5	0	20	0	30	1	10
Ditto	R.	0 5	0	5	0	30	1	10

END OF

N. B. I. stands for inundated land, and R. for that which has suffered from rain.

AUTUMN

A U T U M N H A R V E S T.

The proportions in which the revenues are collected from a Beegah of Bunder land for four years after which it becomes Paddy.

The 1st year. The 2d year. The 3d year. The 4th year.
 Ml. Seer. Ml. Seer. Ml. Seer. Ml. Seer.

Mull.	I.	o	20	1	o	1	20	2	10
Do.	R.	o	5	o	20	1	o	1	20
Jewar.	I.	o	20	1	o	2	o	3	o
Do.	R.	o	5	o	20	1	o	2	o
Mowth.	R.	o	5	o	20	o	30	1	10
Lehdereh.	R.	o	5	o	20	1	10	2	o
Koderein.	I.	o	20	1	o	2	o	3	o
Do.	R.	o	5	o	20	1	20	2	20
Mendeweh	I.	o	20	1	o	2	o	3	o
Do.	R.	o	5	o	20	1	20	2	20
Turych	I.	o	20	1	o	1	10	1	20
Do.	R.	o	5	o	25	o	35	1	10
Shamakh	I.	o	10	o	25	o	35	1	10
Do.	R.	o	5	o	25	o	35	1	10
Arzen	I.	o	10	o	30	1	o	1	10
Do.	R.	o	5	o	30	1	o	1	10
Sesame	R.	o	5	o	20	o	30	1	10

V O L. I.

3 A

Now

Now it is ordered that in Bunjer, there shall be taken from each Beegah the first year only one or two Seers ; the second year five Seers ; the third year the sixth of the produce, together with one Dam ; the fourth year a fourth of the produce ; and after that period as Poolej. But this indulgence differs according to circumstances. The husbandman may always pay his revenue in money or in kind, as he may find most convenient.

THE Bunjer land at the foot of mountains, and that in the pergunnahs of Sembeleh and Beratch do not continue in that state, for such a quantity of new earth is brought with the inundation, that when the water subsides, the soil is better than most Poolej ; however his majesty out of the abundance of his beneficence, reckons it only as common Bunjer.

THE husbandman has his choice to pay the revenue either in ready money, or by Kunkoot, or by Behawely.

Of the nineteen years Collections (u).

CAREFUL and intelligent people have been continually employed in learning the current prices of every province of the empire ; and agreeably thereto grain has been received by government.

THE rates at which the revenue of a Beegah of Poolej land was fixed, commencing at the sixth year or A. H. 968, and concluding with the 24th year of the reign, are particularized in the annexed tables, which were made after the most diligent investigation (w).

(u) Nineteen years is a cycle of the moon, during which period the seasons are supposed to undergo a complete revolution.

(w) Vide Appendix

Of the ten years' settlement.

From the commencement of the immortal reign, persons of integrity and experience have been annually employed in preparing the current prices for his majesty's information, and by which the rates of collection were determined; but this mode was attended with great difficulties.

When Khajeh Abdul Majed Afef Khan was raised to the Vizaret (x), the jumma of the lands was only computed, and he increased the Tunkhas just as he thought fit. As at that time the empire was but of small extent, the exigencies of the servants of the crown were accumulating daily; and the Tunkhas were levied partially, according to the particular views of corrupt and self-interested people.

But when this great office was entrusted to the joint management of Raja Tudernull and Mozeffer Khan, in the 15th year of the reign, they appointed ten Canoongoos, to collect the accounts of the provincial Canoongoos, and which were brought to the royal exchequer. Then having taken from the Canoongoos the Tukeem Mulk or divisions of the empire, they estimated the produce of the lands, and formed a new jumma (y).

This settlement is somewhat less than the former one; however there had hitherto been a wide difference between the settlement and the receipts.

When through his majesty's prudent management, the bounds of the empire were greatly enlarged, it was found very difficult to procure

(x) In the 4th year of the reign.

(y) This Tukeem jumma, or assessment of the lands is particularized in the second volume, which contains the history of the twelve Soobahs, or viceroys of Hindostan.

cure the current prices every year from all parts of the kingdom, and the delays that this occasioned in making the settlement, were productive of many inconveniences. Sometimes the husbandman would cry out against the exorbitancy of the demands that were made upon them ; and on the other side those who had Tunkhas to collect would complain of balances. His majesty in order to remedy these evils effectually, directed that a settlement should be concluded for ten years ; by which resolution, giving ease to the people, he procured for himself their daily blessings.

For the above purpose, having formed an aggregate of the rates of collection from the commencement of the 15th year of the reign to the twenty-fourth inclusive, they took a tenth part of that total as the annual rate for ten years to come.

From the twentieth to the twenty-fourth year, the collections were made upon grounds of certainty ; but the five former ones were taken from the representations of persons of integrity ; and moreover during that period the harvests were uncommonly plentiful, as may be seen in the tables of the 19th years rates.

INSTRUCTIONS FOR THE OFFICERS.

The Sepahsillar, or Viceroy.

HE is his majesty's vicegerent : The troops and subjects of the Soobah are under his orders ; and the prosperity thereof depends upon his impartial distribution of justice. In all his actions he must strive to please the deity, to whose throne it is his duty to be incessantly offering.

offering up supplication, and praise. He must constantly keep in view the happiness of the people, and never suffer himself to be negligent in business. He must not talk idly, nor shew an unpleasant countenance. He must be circumspect in his conduct, and pay due regard to the rank of every one, shewing particular complacency towards them who are nearest him in office, nor neglecting those whole duty engages them at a distance from his person. What-ever can be transacted by his servants, he shall not commit to the care of his sons, neither shall he employ himself upon a business which can be performed by his children. On all occasions he shall consult with a person wiser than himself, or if such an one is not to be found, he shall associate together several of approved wisdom, and deliberate with them, listening with attention to the opinion of each, and determining with caution.

Verse.

"SOMETIMES an old wise man may counsel foolishly; and
 "an ignorant boy, may through mistake drive the arrow into
 "the butt." He must not admit every one to his counsel, nor
 low people in particular, since few advise from motives of friend-
 ship and disinterestedness. Considering his office to be that of a
 guardian, let him act with the utmost caution. He must regard
 the knowledge of the dispositions of men, as the firmest basis of his
 power, and having obtained that, he will live in perfect security.
 Let him keep under the command of reason, both his favor and his
 displeasure. The disobedient he shall strive to reclaim by good ad-
 vice.

vice. If that fail, let him punish with reprimands, threats, imprisonment, stripes, or even amputation of limbs; but he shall not take away life till after the most mature deliberation. He must not stain his tongue with abuse, for foul language belongeth to low and inconsiderate people. Let him not make a practice of affirming his words with an oath, for he will thereby make himself suspected for a liar, and fill his hearers with distrust. In judicial investigations, let him not be satisfied with witnesses and oaths, but make repeated and various enquiries, and pay due attention to physiognomy. He must not entrust these investigations so entirely to another, as to consider himself freed from all responsibility therein. *Verse.* "Refer not his
" cause to the investigation of the Dewan; for possibly his complaint
" is against the Dewan."

THOSE who apply for justice, let them not be afflicted with delay and expectation. Let him shut his eyes against offences, and accept the excuse of the penitent. Let him behave himself with befitting state and munificence. Let him object to no one on account of his religion or sect. Let him entrust each division of the country to the care of an honest upright man. Let the roads be made safe by stationing proper guards for the protection of the traveller, and let him continually receive information thereof. Let him appoint to offices men of worth, foresight and integrity, and not such as are avaricious. And if a sufficient number of such people are not to be found, he shall join in office several who are not acquainted or connected together; and writing down the representation of each, he must endeavour

deavour to discover the truth. Let his expences always be less than his income ; and of what remains, he should give some part to the needy, particularly those who do not set forth their wants. Let him be always attentive to the discipline of the troops, and see that their arms be kept in good order. And he shall constantly exercise himself and his men, in riding, and in shooting with the bow and the match-lock. Let him be circumspect and deliberate in placing confidence, for many who are evil minded carry a fair outside, and use the language of friendship, but as their professions are void of sincerity, they conclude with acting a vicious part. Let him strive to increase cultivation and population ; and gain the hearts of all our subjects by a faithful performance of his engagements ; and let him consider it his duty to bestend the industrious husbandman. Let him be careful to appoint impartial collectors of the revenues, and be always watchful over their conduct. He must give attention to the digging of reservoirs, wells, and water-courses, to the planting of gardens, to the erecting Serais and other pious and useful foundations ; and see that such as have fallen into decay, be repaired. He must not be fond of retirement, nor indulge himself in melancholy ; neither ought he to be familiar with the populace nor always in a crowd.

Verse.

“ NEITHER associate with every one ; nor separate yourself from every one. Go in the road of wisdom, and be neither a fly nor a phoenix.”

LET him venerate those who devote their lives to the service of God, and respect the Dervishes and truly pious mendicants. Let him not consider imploring blessings from the sun and venerating lamps as ignicoly. Let him accustom himself to watching; and sleep and eat with moderation. Let him employ himself in prayer at sunrise, noon, evening and midnight. When he is at leisure from religious and worldly duties, he should peruse books of philosophy, and guide his actions by their precepts. If he is not in a temper of mind to relish this study, he may read the Musnevy, regardless of the letter, but considering the spirit of the author. He ought also to cultivate his mind with the approved tales of the Keleilah Dumnah, thus making the experience of ancient times his own. Let him listen to true theology, and not give attention to idle tales. Let him associate with the wise, and those of good and friendly disposition and having selected from amongst them, a man of truth and integrity, direct him to give due attention to all his actions, in order that whatever appears improper to him may be represented by him in private. If at any time he misconceives a motive or action, he shall not therefore be displeased at him, for it has long been matter of complaint that people are backward in speaking any thing that may be disagreeable to their superiors, and that it is difficult to find one who will benefit another to his own injury. Let him not be hurried away by the representations of slanderers, but exert his own circumspection on all occasions, because men of bad character forge stories, and passing themselves off for men of integrity, and disinterestedness,

labour

labour to injure others. Let him not be revengeful; but behave with modesty and kindness to every one. He must not slight the descendants of ancient families, but consider the glorious actions of the ancestors, as the recommendation of their less deserving posterity. Let him observe that at incals every person says *Allah Akbar*, and that the principal man amongst them answers *Jelle-jelalahoo*. Let him see that neither a goat nor a sheep be killed that is not a twelve month old. For a month following the anniversary of his birthday, he shall abstain from eating flesh, neither shall he eat of any thing that himself hath slain. Let him not addict himself to sensual gratifications; nor have commerce with a pregnant woman. The food which is usually given away after the death of a person, he shall prepare every year on his own birthday, and bestow upon the needy.

Upon the sun's entering a sign of the Zodiac, let him employ himself in prayer, and discharge cannon and musketry to apprize the people thereof. And let him order the killedrum to be beat at sunrise and midnight. Let him not consider himself as stationary, but hold himself and family in readiness to repair to the presence at the shortest summons.

The Roydar.

For the further prosperity of the empire, his majesty, in the same manner as he has appointed a Sepahllar for every Soobah, has nominated one of his intelligent and disinterested servants to the charge of several Pergunahs, who is styled Roydar; he is under the orders of the Sepahllar, to whom he is to give every assistance in his power.

Whenever a Zemeendar, or a collector of the royal or Jageer lands is disobedient, he shall endeavour to bring him back to his duty by fair words, and if they fail of producing the desired effect, he shall take down in writing an account of his proceedings, in the presence of the principal officers of government, and then inflict a proper punishment. If a number confederate together, let him fix his quarters near to their abode, and possess himself of their men and property by degrees, without hazarding a general engagement. For a service which can be effected by infantry, he shall not employ cavalry. He must not be precipitate in attacking a fort, but encamp his troops beyond the reach of its guns, and block up all the avenues thereto. He must be guarded against their nightly sallies, and he ought to provide a safe retreat for himself. Let him be careful that the troops are relieved regularly. When he has possessed himself of the strong hold of the rebels, he must act with fidelity in the division of the plunder, a fifth part of which he shall send to the royal exchequer; and if after making the division there be any remainder, that shall also be the property of the state. Let him pay constant attention to the horses and accoutrements of the troops. If a trooper be without a horse, his comrades shall provide him with one at their joint expence. If a horse is killed in battle, the trooper is to be mounted again at the expence of government. He must send regularly to the presence a roll of the troops who are present, and of those who are absent. In all instances, he must exert himself in carrying into execution the royal regulations.

The Moor, Abel and the Cazy.

Altho' it be the immediate duty of a monarch to receive complaints, and administer justice; yet feeling that it is not possible for one person to do every thing, it necessarily follows that he must delegate his power to another. This delegate must not be satisfied with witnesses and oaths, but make diligent investigation; for as it is very difficult to come at the truth without partiality and private enmity. Considering the depravity of human nature, he ought not to place much reliance on depositions, and solemn assertions. Diving himself of partiality and aversion, let him deliver the oppressed from the oppressor; and when he has delivered the truth, act accordingly. He shall begin with stating the circumstances of the case, and then try it in all its parts. He must examine each witness separately upon the same point, and write down their respective evidence. Since these objects can only be effectually attained by deliberately, intelligence, and deep reflection, will I mention require that the cause should be tried again from the beginning; and, from the simplicity or disagreement, I must be enabled to arrive at the truth. The Cazy then, the court, and the person who passes sentence and orders punishment, be called the Moor Abel.

The Court.

Thus I have required one who is courageous, experienced, active, and of quick comprehension. He must be particularly attentive to the

the nightly patrols, that, from a confidence in his vigilance, the inhabitants of the city may sleep at ease, and every attempt of the wicked be prevented or frustrated. It is his duty to keep a register of all the houses, and frequented roads. And he shall cause the inhabitants to enter into engagements to aid and assist, and to be partakers in the joy or sorrow of each other. And he shall divide the city into Mehals (or quarters), and nominate a proper person to the superintendence thereof, under whose seal he shall receive a journal of whatever comes in or goes out of that quarter, together with every other information regarding it. He shall also appoint for spies over the conduct of the Meer Mehal, a person of that quarter, and another who is unknown to him; and keeping their reports in writing, be guided thereby. Travellers whose persons are not known, he shall cause to alight at a separate Serai, and he shall employ intelligent people to discover who they are. He must carefully attend to the income and expences of every man. His own conduct must be upright and strictly honest; and he must make himself acquainted with every transaction. Out of each class of artificers, he shall select one to be at their head, and appoint another their broker for buying and selling, and regulate the business of the class by their reports. And they shall regularly furnish him with journals attested by their respective seals. He shall endeavour to keep free from obstructions the small avenues and lanes, fix barriers at the entrances, and see that the streets are kept clean. When night is a little advanced, he shall hinder people from coming in, and going out of the city.

city. The tiller he shall oblige to learn some art. He shall not permit any one forcibly to enter the house of another. He shall discover the thief and the stolen goods, or be himself answerable for the loss. He shall not suffer any one to levy bay or Tungsha, excepting upon arms, elephants, horses, goats and manufactures, upon each of which something is taken, in every Soobah, at one appointed place. He shall cause old coins to be melted at the mint, or pay them into the treasury as bullion. He shall be careful that the gold and silver coins of the present reign do not pass current at different rates; and upon coins short in weight, he shall take exactly the deficiency. He shall see that the market prices are moderate; and not suffer any one to go out of the city to purchase grain; neither shall he allow the rich to buy more than is necessary for their own consumption. He shall examine the weights and see that the Seer be exactly thirty Dams; and shall not suffer any other measure than the Blacke Gun to be used. He shall prohibit the making, drinking, selling, and buying of spirituous liquors; but need not take pains to discover what men do in secret. If any one die or disappear and leaves no heir, he shall make an inventory of his effects, and take care of them. He shall see that particular serries and wells are kept separate for the use of women only. He shall take care to employ truly people in drawing water for supplying the public water-courses. He shall not permit women to ride on horse-back. He shall take care that neither an ox, a horse, a Buffalo or a camel be slaughtered. He must not allow private people to confine the person of any one

one, nor admit of people being sold for slaves. He shall not allow a woman to be burnt contrary to her inclination. He shall not suffer any one to be empaled. He shall not permit any one to be circumcised under the age of twelve years, but after that period, they may be left to their own discretion. Let him expel from the city all hypocritical Mallungees and calenders, or make them quit that course of life; but he must be careful not to molest recluse worshippers of the deity, nor to offer violence to those who resign themselves to poverty through religious principles. Let him see that butchers, those who wash dead bodies, and others who perform unclean offices, have their dwelling separate from other men, who should avoid the society of such stony-hearted, dark-minded wretches. Whosoever drinketh out of the same cup with an executioner, let one of his hands be cut off; or if he eateth of his kettle, deprive him of one of his fingers. Let him see that the cemetery be withoutside the city, in the western quarter. Let him prohibit the disciples (z), from mourning in blue vestments, ordering them to wear red cloaths upon such occasions. From the first till the nineteenth of the month Ferverdeen; during the whole of Aban; on the first day of every solar month; on festivals; on days of eclipses of the sun and moon, and on sundays, let him prohibit men from slaying beasts, except it be for feeding animals used in hunting, or for sick people as necessity may require. Let him have the place of execution withoutside the city. Let him see that the Ilahee festivals are duly observed, and on the night of the new year; and that the 19th night of the month Ferverdeen,

Reverdeen be celebrated with illuminations. On the eve of a festival, as well as on the festival itself, let him order a kettle-drum to be beat every three hours. He shall cause the Illahce Yarkh to be used in the Persian and Hindooce ahmanacs, observing that in the latter the month be made to begin from Kishinpuich.

The Amiluzzan, (or Collector of the Revenues).

He must consider himself the immediate friend of the husbandman, be diligent in business, and a strict observer of truth, being the representative of the chief magistrate. He must transact his business in a place where every one may find easy access, without requiring any mediation. The crafty and disobedient he shall strive to reform by reprobation, and if that produce not the desired effect, he shall inflict other punishment. Let him not be discouraged at the lands having fallen waste, but exert himself to bring them back again into cultivation. He shall not be satisfied with receiving pecuniary fines in exactation for murders, and other capital offences. He must assist the needy husbandman with loans of money, and receive payment at distant and convenient periods. When any village is cultivated to the highest degree of perfection, by the skillful management of the chief thereof, there shall be bestowed upon him half a Bishwah out of every Bishwah of land, or some other reward proportionate to his merit. Let him endeavour to ascertain the quantity of land in cultivation, and make title of different portions, in order to gain a competent

competent knowledge of its various properties, for there is a great difference in the value of land; and some soils are only capable of being cultivated for particular purposes. Let him learn the character of every husbandman, and be the immediate protector of that class of our subjects. He shall acquaint himself with, and maturely consider, the conduct of former Aumils; and if they appear to have been guilty of inconsiderateness or dishonesty towards the husbandman, he must strive to remedy the evils they may have occasioned. Let him endeavour to bring the waste lands into cultivation, and be careful that the arable lands are not neglected. Let him promote the cultivation of such articles as will produce general profit and utility; with a view to which, he may allow some remission from the general rate of collection. If an husbandman cultivates a less quantity of land than he engaged for, but produces a good excuse for so doing, let it be accepted. If an husbandman is able to cultivate more Bunjer land than may happen to be in his own particular village, he shall be allowed land in some other place. Let him use the utmost circumspection and impartiality in measuring the lands. He shall annually assist the husbandman with loans of money. Let him see that his demands do not exceed his agreements. If in the same place some want to engage by measurement, and others desire to pay their proportion (of the revenues from an estimate of the crops, such contrary proposals shall not be accepted. As soon as the agreements are concluded and executed, let them be sent to the presence. Let him not be covetous of receiving money only,

but

but likewise take grain. The manner of receiving grain is after four ways: First, *Kamkeet*, *Kam*, in the Hindooce language, signifies grain; and the meaning of *Kot* is conjuncture, or climate. The way is this: The land is measured with the crops standing, and which are estimated by inspection. Those who are conversant in the business say, that the calculation can be made with the greatest exactness. If any doubt arise, they weigh the produce of a given quantity of land, consisting of equal proportions of good, middling, and bad, and form a comparative estimate there from. Second, *Buttey*, and which is also called *Bhureet*, is after the following manner: They reap the harvest, and, collecting the grain into barns, there divide it according to agreement. But both these methods are liable to imposition, if the crops are not carefully watched. Third, *Kot; Buttey*, when they divide the field, as soon as it is sown. Fourth, *Long Buttey*: they form the grain into heaps, of which they make a division. Whenever it will not be oppressive to the subject, let the value of the grain be taken in ready money at the market-price.

If an husbandman sows his land with the best kinds of grain, let there be remitted the first year a fourth part of the rate for Poor's land. If upon making the measurement, the kinds of grain appear to be better, although the quantity of land be less than was agreed for, so that the difference causes no deficiency in the revenues, the Aumil shall not express any dissatisfaction thereat; and in every instance he must endeavour to act to the satisfaction of the husbandman. Let him not entrust the principal

cipal men of the village with making the estimates of Kunkoot, for such a measure, by giving room for oppression, would create disgust, and consequently occasion indolence and neglect. But on the contrary let him transact his business with each husbandman separately ; and see that the revenues are demanded and received with affability and complacency. He must take securities for the conduct of the land measurers, weighmen, and other officers in this department.

Extra Daily Allowance whilst employed in making the Measurements.

		Flour.	Oil.	Rice.	For Potherbs.
OFFICERS.		Seer.	Seer.	Seer.	Dams.
Tupukehy	—	5	$\frac{3}{2}$	7	4
Measurer of land	—	4	$\frac{1}{2}$	$\frac{1}{2}$	4
4 Tannahdars	—	8	1		5

AND besides the above he shall pay them their monthly salaries. They shall fix a mark upon the land they have measured.

THE Aumil shall take a written obligation from the principal inhabitants to discover any difference that may happen in the crops. If at the time of making the measurement, he meets with a parcel of bad land, he shall immediately make an estimate of the quantity, and quality, and give the paper to the husbandman, by way of certificate. If such discovery be made after gathering the harvest, he shall collect information from the neighbours of that place, as well as from the Putwarees accounts, and allow what may appear to be the medium.

The Mohurr and the Putwary shall keep their respective accounts of the produce of the soil, in the same manner as the Karkun. When the Aumil has compared these accounts together, he shall put his seal to them, and give the Karkun, Mohurr, and Putwary, copies of their respective papers. When the accounts of the crops of a village are completed, they shall be subjoined to the Monijee (or account of affairs) and again, authenticated by the Karkun and Putwary. This paper ought to be sent to the presence weekly, and must on no account be delayed beyond a fortnight. If after sending the Nefkah (estimate of affairs of revenue) any calamity befalls the crop, the Aumil shall immediately investigate the circumstances, make an exact calculation of the loss, and transmit the same to the presence, in order that it may either be approved of, or an Aumeen be sent to make farther enquiry. Let him collect the revenues with kindness; and never make any demands before they become due. He shall commence the collections of the spring harvest from the Hooly. This is an Hindoo festival which falls out differently between the time of the rains arriving at the end of Agrah, to the fifteenth of Ploos. The autumn harvest, he shall begin to collect from the Desherah, with the Hindoo Festival, that also happens differently, from the falling of Vargo to the commencement of Libra. Let him be careful that the treasurers do not receive any particular species of coin, except by authority be taken, and an account thereof given in writing. Let him agree with the husbandman to bring his rents himself at stated

stated periods, that there may be no plea for employing intermediate mercenaries. Whenever there is a plentiful harvest, let him collect the full amount of revenue, and not leave any balances to be realized from future crops. If any one does not cultivate Kherajee land, but keeps it for pasturage, let there be taken yearly, from a buffalo 6 Dams, and from an ox 3 Dams, but calves shall be permitted to graze without paying any duty. For every plough there shall be allowed four oxen, two cows, and one Buffalo; from whom likewise no duty shall be taken for pasturage.

HE shall himself keep an exact account of whatever is paid into the treasury; and having compared it with the journal of the Karkun, cause it to be authenticated by the treasurer. Having fastened and sealed up the money bags, let them be deposited in a safe place, on the door of which there shall be several Locks of different constructions; he shall keep one of the keys himself, and the others are to be in the charge of the officers of the treasury. At the end of every month, he shall take from the Tepukchy, an account of receipts and disbursements, and send it to the presence. Whenever two Lacks of Dams are collected together, they are to be sent to the principal treasury, under charge of a trusty person. Let him give directions to the Putwary of every village, that whenever there be any balance in favor of the subject, he be furnished with a memorandum specifying the particulars thereof; and he shall also be directed to draw out an exact account of the balances due to government, with the names of the persons indebted, which shall be signed by the principal

cipal part of them. Let the balances be collected without oppression
 from the next harvest. Let him carefully scrutinize the grants of
 Seyargah, and taking copies thereof send them to the registry to be
 compared. Let him be cautious that resumed lands are not
 suffered to remain uncultivated. Let him see that no jeze-
 rent the estates, and of those who die without heirs, and re-
 spect the collected and that whatever taxes former monarchs thought
 proper to remit, do continue to be exacted. The charges attending
 travelling, feeding, or mourning, shall not furnish pretences for ex-
 cesses: neither is he permitted to receive Salaries of any kind. The
 Muskadam and Putwary, when they came with treasure, or to
 the court of justice, used to present a Salary of a Dam each, which
 custom is ordered to be discontinued. Also Bilkauri, Meer Behry,
 Khabdari, duties upon blankets, wool, leather and Cloes, and various
 other vexatious taxes, which the avarice of men who feared not God,
 had introduced to the oppression of mankind, he shall by no means
 suffer to be exacted. He shall appoint one who is perfectly acquaint-
 ed with the districts under his charge, to reside at the presence, for
 giving the most minute information that may be required. He shall
 make a monthly report to the presence of the condition of the sub-
 ject; Jagherdars, neighbours, and rebels, together with the market
 prices of goods, the rent of houses and shops, the state of Derwishes,
 and artificers, and every other remarkable occurrence.

It

ture. And at the end of the year, let there be sent to the presence, under the seal of the Aumil, the Mujemmel (or abstract) and the Jummabundy, (or particular account of assessment). If any place has been attacked and plundered, let a calculation be made of the loss sustained in cattle and effects, which is to be entered in the journal; and the circumstances represented to the presence. When the season for making the collections is concluded, he shall draw out an account of what remains due from the country, which he shall deliver to the Aumil, and send a copy to the presence. In case of dismissal from office, he shall deliver over to the new Aumil an account of the balances of revenue and Tekavy, and, after having satisfied him regarding those particulars, take an abstract thereof, and repair to the presence.

The Treasurer.

THE treasury shall be situated near the residence of the principal officer of government. The treasurer shall not demand from the husbandman any particular kind of coin, but receive Mohurs, Rupees, and copper of every species. No Serf shall be taken upon the coins of the present reign that are of full weight; and if any of them are short in weight the deficiency only is to be made up. The coins of former reigns shall be received as bullion. The money shall be carefully kept, with the knowledge of the Shekdar and Karkun: It shall be counted every evening, and a memorandum thereof signed by the Aumil. His accounts are to correspond with those of the Karkun,

Karany, who is to count in them. He is to have one of the keys of the treasure and whenever it is to be opened, he shall apprise the Amud and Karum dars. He shall not receive any money without the knowledge of the Amud and Karum, and he shall give the half-portion ready to be distributed. To the keys which in the Hindustan dars is called Karany, the Karany shall affix his signature, and after that there may be any disagreement in their account. No deal with him shall be made without the approbation of the Dewan, excepting in cases of absolute necessity which will not admit of delay, when he is to answer the orders of the Shikdar and Karum, but must afterwards report the case to his superiors.

END OF THE FIRST VOLUME.

TABLES OF
NINETEEN YEARS RATES & REVENUES,
COLLECTED IN 1803
A BEHOOF OF POORLY LAND,
CALCULATED IN DATA.

The SPRING HARVEST of the

	6th & 7th Year	8th Year	9th Year
Wheat,	90	86 to 90	90
Cabul Vetches,			
Indian do.	80	76 — '80	80
Earley,	80	66 — 70	60
Pot-herbs,	80	80	80
Kooknar,	160	160	160
Mansfer Flowers,	$\frac{1}{2}$ Maund,	Do.	Do.
Linseed,			80
Mustard,	80	80	80
Adafs,	60	66 — 68	50
Arzen,	44	44	20
Peas,		60 — 80	Do.
Europe Mu'k Melens,			
Indian, do. do.	10	10	Do.
Shalykowl,	60	60	60
Ajwain,	80	80	80
Onions,			
Fenugreek,			
Carrots,	1 Maund,	Do.	Do.
Keyu,			

The SPRING HARVEST *of the*

	16th Year	17th Year	18th Year
Wheat	36 to 52	36 to 74	43 to 54
Cabul Vetches,	33 — 57	36 — 57	36 — 57
Indian do.	20 — 30	20 — 48	19 — 28
Barley,	21 — 34	21 — 54	28 — 80
Pot-herbs,	50 — 70	50 — 60	40 — 54
Kookmar,	100 — 130	100 — 130	100 — 130
Maasfer Flowers,	60 — 70	52 — 70	50 — 70
Linfeed,	18 — 30	23 — 28	23 — 26
Mustard,	20 — 30	24 — 32	22 — 30
Adefs,	15 — 28	15 — 30	15 — 22
Arzen,	15 — 22	15 — 24	14 — 18
Peas,	15 — 42	15 — 42	19 — 24
Europe Musk Melons,	86 — 120	86 — 120	86 — 120
Indian, do. do.	15 — 16	15 — 17	15 — 16
Shalykowr,	36 — 44	36 — 54	32 — 50
Ajwain,	70 — 90	70 — 71	60 — 90
Onions,	54 — 74	70 — 73	70 — 72
Fenugreek,	70	50 — 70	40 — 70
Carrots,	20 — 30	20 — 28	20 — 40
Keyu,	24 — 25	24 — 25	24 — 25

The AUTUMN HARVEST of the

	16th Year	17th Year	18th Year
Sugar-cane, called Powndeh,	150 to 200	180 to 200	170 to 200
Common Sugar-cane,	150	90 — 134	96 — 134
Shaly Muthkeen,	29 — 74	40 — 64	52 — 70
Common Rice,	36 — 52	36 — 45	36 — 42
Shaly Moonjee,	48 — 65	43 — 65	48 — 65
Cotton,	85 — 90	70 — 90	62 — 90
Pot-herbs,	70	60 — 70	50 — 70
Sesame Seed,	50	40 — 50	28 — 50
Mowth,	19 — 26	14 — 22	18 — 23½
Mafh,	25½ — 32	26 — 32	25 — 36
Mowng,	32 — 40	32 — 40	26 — 40
Jewar,	24 — 33	24 — 30	24 — 34
Lehdereh,	20 — 36	18 — 24	18 — 21
Lubya,	15 — 42	20 — 32	14 — 32
Koderem,	21 — 22½	19 — 24	16 — 32
Korey,	8 — 23½	8 — 23	10 — 23
Shamakh,	10 — 20	10 — 12	7 — 12
Gull,	13 — 28	13 — 14	18 — 14
Arzen,	15 — 36	11 — 24	15 — 36
Mundeweh,	15 — 36	11 — 24	11 — 36
Indigo,	116 — 140	116 — 136	130 — 160
Hemp,	70 — 78	70 — 76	60
Tureyeh,	30 — 40	32 — 40	24 — 40
Turmeric,	100	100	100
Cutchalu,	70	60 — 70	54 — 70
Kulet,	26	26	22
Henna,	58	58	58
Water Melons,	10	10 — 12	9 — 11
Pan,			
Singhareh,			

The SPRING HARVEST *of the*

	6th & 7th Year	8th Year	9th Year
Wheat,	90	90	90
Cabul Vetches,			
Indian do.	80	80	80
Barley,	70	80	80
Pot-herbs,	80	80	80
Kooknar,	160	160	160
Maasfer Flowers,	$\frac{1}{2}$ Maund,	Do.	Do.
Linfeed,	80	80	80
Mustard,	80	80	80
Adefs,	60	60	50
Arzen,	44	44	20
Peas,			
Europe Musk Melons,			
Indian, do. do.	10		
Shalykowl,	60	60	60
Ajwain,	80	80	80
Onions,			
Fenugreek,			
Carrots,	1 Maund,	Do.	Do.
Keyu,			

The SPRING HARVEST of the

	16th Year	17th Year	18th Year
Wheat	42 to 100	42 to 100	48 — 70
Cabul Vetches,	50	50	50
Indian do.	13 — 40	32 — 45	20 — 45
Barley,	50 — 100	50 — 100	40 — 100
Pot-herbs,	28 — 70	32 — 50	30 — 50
Kooknar,	100 — 130	100 — 130	100 — 130
Maasfer Flowers,	60 — 70	60 — 70	52 — 70
Linseed,	26 — 64	30 — 64	18 — 64
Mustard,	26 — 44	26 — 44	22 — 44
Adefs,	18 — 40	24 — 40	15 — 40
Arzen,	17 — 36	14 — 36	16 — 36
Peas,	17 — 40	14 — 40	15 — 40
Europe Musk Melons,	120 — 160	120 — 160	80 — 160
Indian, do. do.	12 — 16	12 — 16	8 — 16
Shalykowl,	40 — 48	40 — 48	36 — 46
Ajwain,	70 — 100	70 — 80	60 — 100
Onions,	70 — 100	70 — 100	70 — 100
Fenugreek,	36 — 70	36 — 70	36 — 70
Carrots,	24 — 30	24 — 30	23 — 40
Keyu,	24	24	24

	52	53	54	55	56	57
100	100	100	100	100	100	100
90	90	90	90	90	90	90
80	80	80	80	80	80	80
70	70	70	70	70	70	70
60	60	60	60	60	60	60
50	50	50	50	50	50	50
40	40	40	40	40	40	40
30	30	30	30	30	30	30
20	20	20	20	20	20	20
10	10	10	10	10	10	10
0	0	0	0	0	0	0
10	10	10	10	10	10	10
20	20	20	20	20	20	20
30	30	30	30	30	30	30
40	40	40	40	40	40	40
50	50	50	50	50	50	50
60	60	60	60	60	60	60
70	70	70	70	70	70	70
80	80	80	80	80	80	80
90	90	90	90	90	90	90
100	100	100	100	100	100	100

100 100 100 100 100 100 100

Journal of Agriculture, continued, from First Run.

The AUTUMN HARVEST of the

[6th Year] [7th Year] [8th Year] [9th Year]

Soybeans, Collet Planting,			
Common sugar corn,	120	120	120
Shady Muflikren,			
Common Rice	70	70	70
Shady Mesquite,			
Cotton,	120	120	120
Potatoes,	20	20	20
Belgian Beans,	20	20	20
Melons,	45	45	54
Melons,	45	45	54
Melons,	55	45	45
Peas,	50	50	60
Red Beans,	40	45	45
Red Beans,			
Red Beans,	44	44	44
Red Beans,	40	40	50
Sweet Corn,	50	50	50
Gold,	44	44	50
Gold,	44	44	50
Gold,	45	45	50
Gold,	100	100	100
Hemp,	20	20	20
Turnips,	20	20	20
Turnips,			
Catchala,			
Kulet,			
Henna,			
Water Melons,			
Pan,			
Singharch,			
Arher,			

The AUTUMN HARVEST of the

	16th Year	17th Year	18th Year
Sugar-cane, called Powndeh,	200	200	200
Common Sugar-cane,	100 — 144	86½ — 110	100 — 120
Shaly Mufhkeen,	56 — 76½	56 — 76	56 — 76
Common Rice,	36 — 50	36 — 58½	34 — 58½
Shaly Moonjee,	48	48	48
Cotton,	90 — 120	70 — 120	70 — 120
Pot-herbs,	70 — 100	60 — 100	50 — 100
Sefanie Seed,	30 — 50	39 — 40	28 — 40
Mowth,	29 — 46	22 — 46	20 — 46
Mash,	28 — 42	28 — 42	24 — 42
Mowng,	32 — 46	32 — 46	30 — 46
Jewar,	26	26	26 — 28
Lehdereh,	20	20	20 — 22
Lubya,			
Koderem,	21 — 33	20 — 44	20 — 22
Korey,	10	10	10
Shamakh,	20	10 — 40	10 — 22
Gall,	13 — 24	13 — 24	13 — 24
Arzen,	20 — 36	20 — 36	20 — 36
Mundeweh,	22 — 29½	22 — 29½	17 — 29½
Indigo,	130 — 160	120 — 180	130 — 160
Hemp,	70 — 80	70 — 80	76 — 80
Tureyeh,	32 — 44	32 — 44	24 — 44
Turmeric,	100	100	100
Cutchalu,	70	60	60
Kulet,	36	36	36
Henna,	58	58	58
Water Melons,	10 — 12	10 — 12	10 — 12
Pan,	180	180	180
Singhareh,		100	100
Arher,			

The SPRING HARVEST of the

	6th & 7th Year	8th Year	9th Year
Wheat,	90	90	90
Cabul Vetches,			
Indian do.	80	80	80
Barley,	80	70	60
Pot-herbs,	80	80	80
Kooknar,	160	160	160
Maasfer Flowers,	$\frac{1}{2}$ Maund,	Do.	Do.
Linfeed,	80	80	80
Mustard,	80	80	80
Adefs,	60	60	50
Arzen,	44	44	20
Peas,			
Europe Musk Melons,			
Indian, do. do.	10	10	10
Shalykowr,	66	66	66
Ajwain,	80	80	80
Onions,			
Fenugreek,			
Carrots,	1 Maund,	Do.	Do.
Keyu,			

SOOBAN of OUPDEN, Nineteen Years Rates.

10th Year	11th Year	12th Year	13th Year	14th Year	15th Year
52 to 60	52 to 80	52 to 80	52 to 70	46 to 65	48
40 — 56	48 — 76	48 — 76	48 — 74	34 — 58	50 Dams
42 — 50	42 — 60	52	48 — 50	36 — 44	28 — 32
80	80	80	80	62 — 72	56 — 60
140	140	140	140	130	130
80	80	80	80	60 — 72	70
68 — 80	68 — 80	68 — 80	68 — 80	50 — 68	30 — 31
40 — 54	40 — 54	50 — 54	50 — 54	32 — 40	18 — 27
30 — 40	30 — 40	30 — 40	26	15 — 17	24
					120
10	8 — 10	4 — 10	8 — 10	8 — 10	16
50 — 16	60	60 — 72	52 — 60	70	44 — 46
80	80	80			70
					70 — 73
					30
					24

The SPRING HARVEST *of the*

	16th Year	17th Year	18th Year
Wheat	42 to 50	50 to 52	33 — 46
Cabul Vetches,	50	50	50
Indian do.	26 — 33	26 — 33	20 — 27
Barley,	30 — 32	32 — 61	20 — 27
Pot-herbs,	50 — 60	50 — 60	40 — 60
Kooknar,	130	100 — 130	100 — 130
Maasfer Flowers,	60 — 70	60 — 70	52 — 70
Linfeed,	26 — 31	26 — 31	30 — 31
Mustard,	28 — 33	26 — 33	22 — 33
Adefs,	19 — 20	20	14 — 19
Arzen,	17 — 20	17 — 20	14 — 18
Peas,	28	28	16 — 28
Europe Musk Melons,	120	120	160 — 180
Indian, do. do.	8 — 16	16	13 — 16
Shalykowr,	36 — 46	36 — 46	36 — 46
Ajwain,	70	70 — 71	60 — 70
Onions,	70	70 — 73	70 — 73
Fenugreek,	70	70	70
Carrots,	24	24	50 — 90
Keyu,	24	24	24

SOORAH of OWBII, continued, Nineteen Years Rates.

19th Year	20th Year	21st Year	22d Year	23d Year	24th Year
33 to 43	46 to 50	46 to 70	54 to 74	32 to 44	38 to 46
50	50	50	50	50	50
20 — 28	30 — 41	40 — 47	30 — 57	19 — 44	21 — 40
20 — 28	29 — 45	43 — 62	34 — 56	22 — 30	24 — 40
40 — 60	40 — 52	40 — 52	40 — 52	44 — 60	24 — 60
100 — 130	100 — 130	100 — 130	100 — 130	100 — 130	100 — 130
52 — 70	54 — 60	54 — 60	54 — 70	54 — 70	54 — 70
18 — 31	20 — 27	21 — 31	17 — 28	17 — 22	17 — 24
22 — 23	25 — 39	19 — 31	25 — 31	20 — 28	21 — 22
14 — 18	17 — 24	20 — 24	19 — 28	19 — 22	18 — 25
14 — 16	16 — 18	14 — 17	16 — 17	14 — 16	14 — 17
15 — 31	15	16 — 28	17 — 22	16 — 24	16 — 31
66 — 120	66 — 120	86 — 120	86 — 120	86 — 120	86 — 120
8 — 16	15 — 16	12 — 16	12 — 16	12 — 16	12 — 16
23 — 46	22 — 42	32 — 42	35 — 42	35 — 42	36 — 50
70	52 — 70	52 — 73	70 — 73	52 — 73	52 — 73
70	70 — 74	70 — 74	70 — 74	70 — 74	70 — 74
70	52 — 80	50 — 80	50 — 80	52 — 80	52 — 80
24	20 — 25	20 — 28	20 — 28	14 — 28	16 — 28

The AUTUMN HARVEST of the

	6th & 7th Years	8th Year	9th Year
Sugar-cane, called Powndeh,			
Common Sugar-cane,	120	120	120
Shady Muthkren,			
Common Rice	70	70	70
Shady Moonjeer,			
Cotton,	120	120	130
Pot-herbs,	80	80	80
Sesame Seed,	60	60	80
Mowth,	48	48	54
Mah,	48	48	54
Mowing,	48	48	48
Jenar,	50	50	60
Lehder-sh,	48	48	48 — 50
Luby,			16 — 44
Kederem,	44	44	44 — 50
Korey,	40	40	50
Shamakh,	50	50	50
Gall,	44	44	50
Araen,	44	44	50
Mundaweh,	48	48	50
Indigo,	140	140	160
Hemp,	80	80	80
Tureych,	80	80	do
Turmeric,			
Cutchadu,			
Kulet,			
Henna,			
Water Melons,			
Pan,			
Singhareh,			

SOORAH of O.W.D.H., Nineteen Years Rates.

10th Year	11th Year	12th Year	13th Year	14th Year	15th Year
200	200	200	200	200	200
160	160 — 180	160 — 180	160 — 180	160 — 180	144
80	80	80	80	60	56
70	00 — 80	60 — 80	60 — 70	48 — 52	36
110	110 — 130	110 — 120	110 — 120	88	90
80	80	80	80	80	70
70	70 — 80	70 — 80	70 — 80	64	50
44	44	44	44	44	22
44	44 — 54	44 — 50	50 — 54	56	28
44	44	44	44	44	32 — 40
44	44 — 60	46 — 60	48 — 60	40	26
44	44 — 50	44 — 50	44 — 50	20 — 70	20 — 40
44	44 — 54	44 — 54	50 — 54	56	21 — 23
44	44 — 50	44 — 50	50 — 54	36	10
44	44 — 50	44 — 50	50 — 54	20	10
44	44 — 50	44 — 50	50 — 54	20	10
44	44 — 50	44 — 50	50 — 54	20	13
44	44 — 50	44 — 50	50 — 54	34 — 56	20
44	44 — 50	44 — 50	50 — 54	135	132
80	80	80	80	70 — 75	70
100	100	100	100	100	100
60	60	60	60	60	60
20	20	20	20	20	20
52	52	52	52	52	52
120	120	120	120	120	120
100	100	100	100	100	100

The AUTUMN HARVEST of the

	16th Year	17th Year	18th Year
Sugar-cane, called Powndech,	200	200	200
Common Sugar-cane,	124 — 144	100 — 110	100 — 110
Shaly Muffkeen,	56 — 68	56	56 — 70
Common Rice,	36 — 48	36 — 38	36 — 38
Shaly Moonjec,	48	48	48
Cotton,	90	70 — 90	70 — 84
Pot-herbs,	70	60 — 70	50 — 76
Sesame Seed,	50	40 — 50	28 — 50
Mowth,	22 — 36	22	20 — 22
Mash,	28 — 36	28	27 — 28
Mowng,	32 — 40	32 — 40	32 — 40
Jewar,	26 — 40	26	26 — 27
Lehdereh,	20	20 — 40	18 — 48
Lubya,	15 — 20	32	32
Koderem,	21 — 36	20 — 21	20 — 21
Korey,	10	8 — 10	10
Shamakh,	10 — 20	10	9 — 10
Gall,	13 — 28	13	10 — 13
Arzen,	20	20	20
Mundeweh,	22 — 23	22 — 23	16 — 22
Indigo,	130 — 136	130 — 136	136
Hemp,	70 — 78	70	70
Tureyeh,	32	32	24 — 32
Turmeric,	100	100	100
Cutchalu,	70	60	60
Kulet,	36	36	36
Henna,	58	58	58
Water Melons,	16 — 18	10	10
Pan,	180	180	180
Singhareh,	100	100	100

[illegible][illegible]

The SPRING HARVEST of the

	6th & 7th Years	8th Year	9th Year
Wheat,	90	84 to 90	90
Cabul Vetches,			
Indian do.	70	70 -- 86	80
Barley,	80	60 -- 70	60
Pot-herbs,	80	80	80
Kooknar,	108	108	108
Maasfer Flowers,	1 Maund,	do	do
Linfeed,			80
Mustard,	80	80	80
Adefs,	60	60 -- 70	50
Arzen,	44	44	20
Peas,		66 -- 70	
Europe Musk Melons,			
Indian, do. do.	10	10	
Shalykour,	60	60	60
Ajwain,	80	80	
Onions,			
FenuGreek,			
Carrots,			
Keyu,			

The SPRING HARVEST of the

	16th Year	17th Year	18th Year
Wheat	36 to 42	37 to 64	40 to 48½
Cabul Vetches,	5+	5+	5+
Indian do.	20 — 31	20 — 30	20 — 40
Barley,	16 — 39	20 — 44	12 — 37
Pot-herbs,	40 — 70	40 — 60	40 — 5+
Kooknar,	100 — 130	100 — 130	100 — 130
Maasfer Flower,	60 — 70	60 — 70	50 — 70
Linseed,	20 — 30	20 — 30	19 — 30
Mustard,	19 — 30	27 — 28	19 — 26
Adulc,	19 — 24½	19 — 28	15 — 18
Arazon,	15 — 20	15 — 20	12 — 30
Peas,	15 — 24	15 — 30	15 — 44
Europe Musk Melons,	80 — 120	80 — 120	80 — 120
Indian, do. do.	11 — 10	10 — 16	11 — 16
Shalykowr,	34 — 45	34 — 48	28 — 52
Ajwain,	70	70	70
Onions,	70 — 73	70 — 73	70 — 73
Penu'greek,	70	70	70
Carrots,	19 — 26	19 — 24	19 — 25
Keyu,	24 — 25	24 — 25	25

The AUTUMN HARVEST of the

| 6th & 7th Years |

8th Year

| 9th Year

Sugar-cane, called Powndch,			
Common Sugar-cane,	180	180	180
Shaly Muthkeen,			
Common Rice	70	70	70
Shaly Moonjee,			
Cotton,	120	120	130
Pot-herbs,	80	80	80
Sesame Seed,	60	60	80
Mowth,	48	48	54
Māth,	48	48	54
Mowng,	48	48	48
Jewar,	50	50	60
Lehdereh,	48	48	50
Lubya,			
Koderem,	44	44	50
Korey,	40	40	50
Shamakh,	36	36	50
Gall,	44	44	50
Arzen,	44	44	50
Mundeweh,	48	48	50
Indigo,	140	140	160
Hemp,	80	80	80
Tureyeh,	80	80	do
Turmeric,			
Cutchalu,			
Kulet,			
Henna,			
Water Melons,			

Tb: AUTUMN HARVEST of the

	16th Year	17th Year	18th Year
Sage-grouse, G. & H. P. & V. & H.,	100 to 200	100 to 200	100 to 200
C. & H. & H. & H. & H.,	104 — 130	90 — 134	95 — 134
S. & H. & H. & H. & H.,	43 — 57	47 — 57	48 — 57
C. & H. & H. & H. & H.,	32 — 45	31 — 45	30 — 49
S. & H. & H. & H. & H.,	44 — 65	43 — 65	43 — 65
C. & H. & H. & H. & H.,	75 — 90	70 — 90	60 — 90
P. & H. & H. & H. & H.,	70	44 — 70	54 — 70
S. & H. & H. & H. & H.,	50	32 — 50	35 — 80
M. & H. & H. & H. & H.,	13 — 22	19 — 21	16 — 22
M. & H. & H. & H. & H.,	25 1/2 — 35	25 — 35	22 — 32
M. & H. & H. & H. & H.,	23 — 32	23 — 32	23 — 32
J. & H. & H. & H. & H.,	22 — 26	22 — 25	22 — 26
L. & H. & H. & H. & H.,	20	20	13 — 20.
L. & H. & H. & H. & H.,	20 — 32	20 — 30	20 — 32
K. & H. & H. & H. & H.,	21	21	15 — 20
K. & H. & H. & H. & H.,	9 1/2	10	10
S. & H. & H. & H. & H.,	9. — 15	9 1/2 — 15	9 1/2 — 15
G. & H. & H. & H. & H.,	20	16 — 20	15 — 20
A. & H. & H. & H. & H.,	20	15 — 20	15 — 20
M. & H. & H. & H. & H.,	22	22	16 — 22
I. & H. & H. & H. & H.,	120 — 132	120 — 126	124 — 136
H. & H. & H. & H. & H.,	65 — 70	67 — 70	67 — 70
T. & H. & H. & H. & H.,	32	32	23 — 32
T. & H. & H. & H. & H.,	100	100	100
C. & H. & H. & H. & H.,	70	60 — 70	54 — 70
K. & H. & H. & H. & H.,	26	26	22
H. & H. & H. & H. & H.,	53	53	53
Water Melons,	10	10 — 12	10 — 12

The AUTUMN HARVEST *of the*

	16th Year	17th Year	18th Year
Sugar-cane, called Powndeh,	180 to 200	180 to 200	180 to 200
Common Sugar-cane,	104 — 130	90 — 134	96. — 134
Shaly Muskhkeen,	48 — 57	47 — 57	48. — 57
Common Rice,	32 — 45	31 — 45	30 — 49
Shaly Moonjee,	48 — 65	43 — 65	48 — 65
Cotton,	75 — 90	70 — 90	60 — 90
Pot-herbs,	70	44 — 70	54 — 70
Sesame Seed,	50	32 — 50	35 — 80
Mowth,	18 — 22	19 — 21	16 — 22
Mash,	25½ — 35	25 — 35	22 — 32
Mowng,	28 — 32	28 — 32	28 — 32
Jewar,	22 — 26	22 — 26	22 — 26.
Lehdereh,	20	20	18 — 20.
Lubya,	20 — 32	20 — 30	20 — 32
Koderem,	21	21	16 — 20
Korey,	9½	10	10
Shamakh,	9½ — 15	9½ — 15	9½ — 15
Gall,	20	16 — 20	16. — 20
Arzen,	20	16. — 20	16 — 20
Mundeweh,	22	22	16 — 22
Indigo,	126 — 132	120 — 126	124 — 136
Hemp,	65 — 70	67 — 70	67 — 70
Tureyeh,	32	32	23 — 32
Turmeric,	100	100	100
Cutchalu,	70	60 — 70	54 — 70
Kulet,	26	26	22
Henra,	58	58	58
Water Melons,	10	10. — 12	10 — 12

[illegible]

The SPRING HARVEST of the

	6th & 7th Years	8th Year	9th Year
Wheat,	90	80	90
Cabul Vetches,			
Indian do.	80	74	80
Bailey,	70	70	60
Pot-herbs,	80	80	80
Kooknar,	160	160	160
Maasfer Flowers,	$\frac{1}{2}$ Maund,	do	do
Linfeed,			50
Mustard,	80	80	80
Adefs,	60	60	50
Arzen,	44	44	20
Peas,			
Europe Musk Melons,			
Indian, do. do.	10	10	
Shalykowr,	60	60	60
Ajwain,	80	80	80
Onions,			
Fenugreek,			
Carrots,	1 Maund	do	do
Keyu,			

SOOBAN of LAHOOR, Nineteen Years Rates.

17th Year	11th Year	12th Year	13th Year	14th Year	15th Year
50	56	56	60	60	44 10 52
48	48	48	50	50	43 — 53
40	40	40	40	40	26 — 34
80	80	80	80	80	60 — 70
120				130	
76	80	80	80	80	
28 — 30	60	60	50	50	28 — 30
28 — 30	60	60	60	60	28 — 30
36	36	36	40	40	27 — 28
30	30	30	30	24	19 — 22
					15
					50 — 100
	8	8	12 — 24	12 — 24	13
54	60	60	54	40 — 44	40 — 44
80	80	80	80	70	70
					73
					70
					24
					25

The SPRING HARVEST *of the*

	16th Year	17th Year	18th Year
Wheat	48 to 52	40	24
Cabul Vetches,	43½ — 57½	43½ — 57½	57 — 16
Indian do.	32 — 33	25	16
Barley,	32 — 36	24	12
Pot-herbs,	50 — 60	60	50
Kooknar,	100	100	100
Maaser Flowers,	70	60	60
Linfeed,	28 — 30	25	19
Mustard,	25	19	30
Adefs,	24 — 27	20	12
Arzen,	20 — 22	16	13
Peas,	15	19 — 28	28 — 36
Europe Musk Melons,	200	120	120
Indian, do. do.	13	13	15
Shalykowl,	24	24	27
Ajwain,	70	70	70
Onions,	73	73	73
Fenugreek,	70	70	70
Carrots,	24	24	24
Keyu,	25	25	25

SOORAN of LAHORE, continued, Nineteen Years Rates.

19th Year	20th Year	21st Year	22d Year	23d Year	24th Year
30	40 to 43	28 to 38	44 to 55	38 to 44	55 to 68
57 — 3½	57 — 3½	57	57 — 1	57	57. — 63
20	24½ — 28	16 — 21	28 — 34	28 — 44	40 — 53
21	22 — 27	18 — 24	26 — 40	30 — 51	41 — 51
50	50 — 54	54	54	54 — 74	54 — 74
104	104	104	104	104	104
70	64	64	64	64	64
24	20 — 23	14 — 23	15 — 30	16 — 29	29 — 41
22 — 23	16 — 23	18 — 28	18 — 28	20 — 26	29 — 42
16	12½ — 19	13 — 16½	19 — 25	25 — 42	29 — 42
30	16 — 18	7 — 10½	7½ — 14	12 — 29	12 — 24
15	19 — 23	19	19 — 28	19 — 35	28 — 46
122	80	65	55	55	55
15	12 — 15	12	12	12	12
27	25 — 27	25 — 27	24 — 41	25 — 35	35 — 50
72	70 — 74	70 — 75	71 — 75	72 — 75	72 — 75
73	70 — 74	72 — 74	72 — 74	72 — 74	72 — 74
70	40 — 54	20 — 72	22 — 52	22 — 52	22 — 52
20 — 22	20 — 22	20 — 22	22 — 52	22 — 52	22 — 52

The AUTUMN HARVEST *of the*

	6th & 7th Years	8th Year	9th Year
Sugar-cane, called Powndeh,			200
Common Sugar-cane,	180	180	180
Shaly Mushkeen,			
Common Rice	80	70	70
Shaly Moonjee,			
Cotton,	120	120	130
Pot-herbs,	80	80	80
Sefame Seed,	60	60	80
Mowth,	48	48	54
Mafh,	48	48	54
Mowng,	48	48	48
Jewar,	50	50	60
Lehdereh,	48	48	50
Lubya,			
Koderem,	44	44	50
Korey,	40	40	50
Shamakh,	36	36	50
Gall,	44	44	50
Arzen,	44	44	50
Mundeweh,	48	48	50
Indigo,	140	140	160
Hemp,	80	80	80
Tureyeh,	80	80	do
Turmeric,			
Cutchalu,			
Kulet,			
Henna,			
Water Melons,			
Pan,			

0th Year	1st Year	2nd Year	3rd Year	4th Year	5th Year
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The AUTUMN HARVEST of the

	16th Year	17th Year	18th Year
Sugar-cane, called Powndeh,	200	200	200
Common Sugar-cane,	100 — 120	100 — 120	100 — 120
Shaly Mufhkeen,	46	46	42
Common Rice,	36 — 40	36 — 40	32 — 36
Shaly Moonjee,	65	65	65
Cotton,	96 — 104	70	64
Pot-herbs,	70	60 — 70	50 — 60
Sesame Seed,	48	40	36
Mowth,	28 — 30	30 — 38	24 — 25
Math,	36 — 50	24 — 25	24 — 25
Mowng,	26 — 28	20 — 28	24 — 26
Jewar,	32	32 — 36	25 — 27
Lehdereh,	26 — 28	20 — 28	24 — 26
Lubya,	30	30	30
Koderem,	32	30 — 32	30
Korey,	10	10	10
Shamakh,	10	10	10
Gall,	17	16 — 17	12 — 14
Arzen,	20 — 24	20 — 24	16 — 20
Mundeweh,	26 — 28	26 — 28	26 — 28
Indigo,	136	136	120
Hemp,	78	78	70
Tureyeh,	120	120	104
Turmeric,	32	32	32
Cutchalu,	70	70	60
Kulet,	26	26	22
Henna,	58	58	68 — 71
Water Melons,	10	10	10
Pan,			

1978 Year	20th Year	21st Year	22d Year	23d Year	24th Year
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[illegible]

The SPRING HARVEST of the

	15th Year	16th Year	17th Year	18th Year
Wheat,	52	52	36	24
Cabul Vetches,	57 — 16	57 — 16	57 — 16	57 — 16
Indian do.	30	32	23 — 25	16
Barley,	34	36	22	12
Pot-herbs,	70	60	56 — 60	50
Kooknar,	130	120	100	100
Maasfer Flowers,	76	70	60	60
Linseed,	30	30	20	19
Mustard,	30	30	25	19
Adefs,	28	28	19	12
Arzen,	22	22	16	13
Peas,	15	15	19 — 20	26 — 30
Europe Musk Melons,	120	120	120	82
Indian, do. do.	13	13	13	11
Shalykowr,	44	44	44	24
Ajwain,	70	70	70	70
Onions,	70	70	70	70
Fenugreek,	70	70	70	70
Carrots,	24	24	24	24
Keyu,	25	25	25	25

1st Year		2nd Year		3rd Year		4th Year		5th Year	
1st	2nd	1st	2nd	1st	2nd	1st	2nd	1st	2nd
1st	2nd	1st	2nd	1st	2nd	1st	2nd	1st	2nd

Year	1954	1955	1956	1957	1958	1959	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	2031	2032	2033	2034	2035	2036	2037	2038	2039	2040	2041	2042	2043	2044	2045	2046	2047	2048	2049	2050	2051	2052	2053	2054	2055	2056	2057	2058	2059	2060	2061	2062	2063	2064	2065	2066	2067	2068	2069	2070	2071	2072	2073	2074	2075	2076	2077	2078	2079	2080	2081	2082	2083	2084	2085	2086	2087	2088	2089	2090	2091	2092	2093	2094	2095	2096	2097	2098	2099	2100	2101	2102	2103	2104	2105	2106	2107	2108	2109	2110	2111	2112	2113	2114	2115	2116	2117	2118	2119	2120	2121	2122	2123	2124	2125	2126	2127	2128	2129	2130	2131	2132	2133	2134	2135	2136	2137	2138	2139	2140	2141	2142	2143	2144	2145	2146	2147	2148	2149	2150	2151	2152	2153	2154	2155	2156	2157	2158	2159	2160	2161	2162	2163	2164	2165	2166	2167	2168	2169	2170	2171	2172	2173	2174	2175	2176	2177	2178	2179	2180	2181	2182	2183	2184	2185	2186	2187	2188	2189	2190	2191	2192	2193	2194	2195	2196	2197	2198	2199	2200	2201	2202	2203	2204	2205	2206	2207	2208	2209	2210	2211	2212	2213	2214	2215	2216	2217	2218	2219	2220	2221	2222	2223	2224	2225	2226	2227	2228	2229	2230	2231	2232	2233	2234	2235	2236	2237	2238	2239	2240	2241	2242	2243	2244	2245	2246	2247	2248	2249	2250	2251	2252	2253	2254	2255	2256	2257	2258	2259	2260	2261	2262	2263	2264	2265	2266	2267	2268	2269	2270	2271	2272	2273	2274	2275	2276	2277	2278	2279	2280	2281	2282	2283	2284	2285	2286	2287	2288	2289	2290	2291	2292	2293	2294	2295	2296	2297	2298	2299	2300	2301	2302	2303	2304	2305	2306	2307	2308	2309	2310	2311	2312	2313	2314	2315	2316	2317	2318	2319	2320	2321	2322	2323	2324	2325	2326	2327	2328	2329	2330	2331	2332	2333	2334	2335	2336	2337	2338	2339	2340	2341	2342	2343	2344	2345	2346	2347	2348	2349	2350	2351	2352	2353	2354	2355	2356	2357	2358	2359	2360	2361	2362	2363	2364	2365	2366	2367	2368	2369	2370	2371	2372	2373	2374	2375	2376	2377	2378	2379	2380	2381	2382	2383	2384	2385	2386	2387	2388	2389	2390	2391	2392	2393	2394	2395	2396	2397	2398	2399	2400	2401	2402	2403	2404	2405	2406	2407	2408	2409	2410	2411	2412	2413	2414	2415	2416	2417	2418	2419	2420	2421	2422	2423	2424	2425	2426	2427	2428	2429	2430	2431	2432	2433	2434	2435	2436	2437	2438	2439	2440	2441	2442	2443	2444	2445	2446	2447	2448	2449	2450	2451	2452	2453	2454	2455	2456	2457	2458	2459	2460	2461	2462	2463	2464	2465	2466	2467	2468	2469	2470	2471	2472	2473	2474	2475	2476	2477	2478	2479	2480	2481	2482	2483	2484	2485	2486	2487	2488	2489	2490	2491	2492	2493	2494	2495	2496	2497	2498	2499	2500	2501	2502	2503	2504	2505	2506	2507	2508	2509	2510	2511	2512	2513	2514	2515	2516	2517	2518	2519	2520	2521	2522	2523	2524	2525	2526	2527	2528	2529	2530	2531	2532	2533	2534	2535	2536	2537	2538	2539	2540	2541	2542	2543	2544	2545	2546	2547	2548	2549	2550	2551	2552	2553	2554	2555	2556	2557	2558	2559	2560	2561	2562	2563	2564	2565	2566	2567	2568	2569	2570	2571	2572	2573	2574	2575	2576	2577	2578	2579	2580	2581	2582	2583	2584	2585	2586	2587	2588	2589	2590	2591	2592	2593	2594	2595	2596	2597	2598	2599	2600	2601	2602	2603	2604	2605	2606	2607	2608	2609	2610	2611	2612	2613	2614	2615	2616	2617	2618	2619	2620	2621	2622	2623	2624	2625	2626	2627	2628	2629	2630	2631	2632	2633	2634	2635	2636	2637	2638	2639	2640	2641	2642	2643	2644	2645	2646	2647	2648	2649	2650	2651	2652	2653	2654	2655	2656	2657	2658	2659	2660	2661	2662	2663	2664	2665	2666	2667	2668	2669	2670	2671	2672	2673	2674	2675	2676	2677	2678	2679	2680	2681	2682	2683	2684	2685	2686	2687	2688	2689	2690	2691	2692	2693	2694	2695	2696	2697	2698	2699	2700	2701	2702	2703	2704	2705	2706	2707	2708	2709	2710	2711	2712	2713	2714	2715	2716	2717	2718	2719	2720	2721	2722	2723	2724	2725	2726	2727	2728	2729	2730	2731	2732	2733	2734	2735	2736	2737	2738	2739	2740	2741	2742	2743	2744	2745	2746	2747	2748	2749	2750	2751	2752	2753	2754	2755	2756	2757	2758	2759	2760	2761	2762	2763	2764	2765	2766	2767	2768	2769	2770	2771	2772	2773	2774	2775	2776	2777	2778	2779	2780	2781	2782	2783	2784	2785	2786	2787	2788	2789	2790	2791	2792	2793	2794	2795	2796	2797	2798	2799	2800	2801	2802	2803	2804	2805	2806	2807	2808	2809	2810	2811	2812	2813	2814	2815	2816	2817	2818	2819	2820	2821	2822	2823	2824	2825	2826	2827	2828	2829	2830	2831	2832	2833	2834	2835	2836	2837	2838	2839	2840	2841	2842	2843	2844	2845	2846	2847	2848	2849	2850	2851	2852	2853	2854	2855	2856	2857	2858	2859	2860	2861	2862	2863	2864	2865	2866	2867	2868	2869	2870	2871	2872	2873	2874	2875	2876	2877	2878	2879	2880	2881	2882	2883	2884	2885	2886	2887	2888	2889	2890	2891	2892	2893	2894	2895	2896	2897	2898	2899	2900	2901	2902	2903	2904	2905	2906	2907	2908	2909	2910	2911	2912	2913	2914	2915	2916	2917	2918	2919	2920	2921	2922	2923	2924	2925	2926	2927	2928	2929	2930	2931	2932	2933	2934	2935	2936	2937	2938	2939	2940	2941	2942	2943	2944	2945	2946	2947	2948	2949	2950	2951	2952	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The AUTUMN HARVEST of the

	15th Year	16th Year	17th Year	18th Year
Sugar-cane, called Powndeh,	200	200	200	200
Common Sugar-cane,	150	120	100 — 120	100 — 120
Shaly Muthkeen,	60	46	46	40
Common Rice	52	40	40	32
Shaly Moonjee,	65	65	65	65
Cotton,	120	104	70	64
Pot-herbs,	76	70	60 — 70	60
Sesame Seed,	53	43	40	36
Mowth,	31	25	25	21
Math,	36	30	30	25
Mowng,	32	32	32	32
Jewar,	39	32	32	27
Lehderch,	30	28	23	26
Lubya,	32	32	32	32
Koderem,	32	32	32	32
Korey,	32	32	32	32
Shamakh,	18	10	10 — 16	10
Gill,	16	10	10	10
Arzen,	20	24	24	24
Mundeych,	30	23	28	24
Indigo,	136	136	136	120
Hemp,	78	78	78	70
Tureych,	32	32	32	32
Turmeric,	120	120	120	104
Cutchalu,	76	70	70	60
Kulet,	23	26	26	22
Henna,	58	58	58	58
Water Melons,	10	10	10	10
Pan,	180	64	64	64
Singhareh,	100	100	100	100
Arher,				

[illegible]

The SPRING HARVEST of the

	6th & 7th Years	8th Year	9th Year
Wheat,	50	50	50
Cabul Vetches,			
Indian do.	50	50	50
Barley,	70	50	50
Pot-herbs,	75	75	75
Kooknar,	50	50	50
Maasfer Flowers,			
Linseed,	50	50	50
Mustard,			
Adefs,	50	50	50
Arzen,	50	50	50
Peas,			
Europe Musk Melons,			
Indian, do. do.	10	10	10
Shalykowr,	60	60	60
Ajwain,	70	80	80
Onions,			
Fenugreek,			
Carrots,			
Keyu,			

[illegible][illegible]

The SPRING HARVEST *of the*

	16th Year	17th Year	18th Year
Wheat	50	50	50
Cabul Vetches,	43 $\frac{1}{2}$	43 $\frac{1}{2}$	43 $\frac{1}{2}$
Indian do.	50	50	50
Barley,	50	50	50
Pot-herbs,	70	75	75
Kooknar,	75	75	75
Maasfer Flowers,	75	75	75
Linseed,	50	50	50
Mustard,	50 $\frac{1}{2}$	50	50
Adefs,	50	50	50
Arzen,	50	50	50
Peas,	50	50	50
Europe Musk Melons,	50	50	50
Indian, do. do.	50	50	50
Shalykowr,	50	50	50
Ajwain,	75	75	75
Onions,	50	50	50
Fenugreek,	50	50	50
Carrots,	50	50	50
Keyu,	50	50	50

COSEAN of MALAWA, continued, Nineteen Years Rates.

[illegible]

The AUTUMN HARVEST of the

	6th & 7th Years	8th Year	9th Year
Sugar-cane, called Powndeh,			
Common Sugar-cane,	150	150	150
Shaly Mushkeen,			
Common Rice,	50	50	50
Shaly Moonjée,			
Cotton,	50	50	50
Pot-herbs,	75	75	75
Sefame Seed,	50	50	50
Mowth,	50	50	50
Mafh,	50	50	50
Mowng,	50	50	50
Jewar,	50	50	50
Lehdereh,	50	50	50
Lubya,	50	50	50
Koderem,	50	50	50
Korey,	50	50	50
Shamakh,	50	50	50
Gall,	50	50	50
Arzen,	50	50	50
Mundeweh,	50	50	50
Indigo,	150	150	150
Hemp,	50	50	50
Tureych,	50	50	50

Year	11th Year	12th Year	13th Year	14th Year	15th Year
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[illegible]

The AUTUMN HARVEST of the

	16th Year	17th Year	18th Year
Sugar-cane, called Powndeh,	150	150	150
Common Sugar-cane,	150	150	150
Shaly Munkheen,	62½	62½	62½
Common Rice,	50	50	50
Shaly Moonjee,	50	50	50
Cotton,	50	50	50
Pot-herbs,	75	75	75
Sesame Seed,	50	50	50
Mowth,	50	50	50
Mash,	50	50	50
Mowing,	50	50	50
Jewar,	50	50	50
Lehdereh,	50	50	50
Lubya,	50	50	50
Koderem,	50	50	50
Korey,	50	50	50
Shamakh,	50	50	50
Gall,	50	50	50
Arzen,	50	50	50
Mundeweh,	50	50	50
Indigo,	150	150	150
Hemp,	50	50	50
Tureyeh,	50	50	50

[illegible]

Referring to the Page where the following Arabic, Persian, and Hindover Words are explained.

101	Andrew,	137	North Bay,
243	Ancon,	222	North Bay,
271	Ankus,	191	North Bay,
201	Arab,	239	North Bay,
337	Arabia,	193	North Bay,
32	Araby, Carter,	193	North Bay,
362	Argish,	193	North Bay,
36	Arzen, a kind of metal,	336	North Bay,
366	Arden,	336	North Bay,
64	Arden,	336	North Bay,
31	Arden,	336	North Bay,
390	Arden,	336	North Bay,
222	Arden,	336	North Bay,
62	Arden,	336	North Bay,
59	Arden,	336	North Bay,
102	Arden,	336	North Bay,
113	Arden,	336	North Bay,
135	Arden,	336	North Bay,
193	Arden,	336	North Bay,
202	Arden,	336	North Bay,
211	Arden,	336	North Bay,
222	Arden,	336	North Bay,
239	Arden,	336	North Bay,
250	Arden,	336	North Bay,
261	Arden,	336	North Bay,
271	Arden,	336	North Bay,
282	Arden,	336	North Bay,
293	Arden,	336	North Bay,
304	Arden,	336	North Bay,
315	Arden,	336	North Bay,
326	Arden,	336	North Bay,
337	Arden,	336	North Bay,
348	Arden,	336	North Bay,
359	Arden,	336	North Bay,
370	Arden,	336	North Bay,
381	Arden,	336	North Bay,
392	Arden,	336	North Bay,
403	Arden,	336	North Bay,
414	Arden,	336	North Bay,
425	Arden,	336	North Bay,
436	Arden,	336	North Bay,
447	Arden,	336	North Bay,
458	Arden,	336	North Bay,
469	Arden,	336	North Bay,
480	Arden,	336	North Bay,
491	Arden,	336	North Bay,
502	Arden,	336	North Bay,
513	Arden,	336	North Bay,
524	Arden,	336	North Bay,
535	Arden,	336	North Bay,
546	Arden,	336	North Bay,
557	Arden,	336	North Bay,
568	Arden,	336	North Bay,
579	Arden,	336	North Bay,
590	Arden,	336	North Bay,
601	Arden,	336	North Bay,
612	Arden,	336	North Bay,
623	Arden,	336	North Bay,
634	Arden,	336	North Bay,
645	Arden,	336	North Bay,
656	Arden,	336	North Bay,
667	Arden,	336	North Bay,
678	Arden,	336	North Bay,
689	Arden,	336	North Bay,
700	Arden,	336	North Bay,
711	Arden,	336	North Bay,
722	Arden,	336	North Bay,
733	Arden,	336	North Bay,
744	Arden,	336	North Bay,
755	Arden,	336	North Bay,
766	Arden,	336	North Bay,
777	Arden,	336	North Bay,
788	Arden,	336	North Bay,
799	Arden,	336	North Bay,
810	Arden,	336	North Bay,
821	Arden,	336	North Bay,
832	Arden,	336	North Bay,
843	Arden,	336	North Bay,
854	Arden,	336	North Bay,
865	Arden,	336	North Bay,
876	Arden,	336	North Bay,
887	Arden,	336	North Bay,
898	Arden,	336	North Bay,
909	Arden,	336	North Bay,
920	Arden,	336	North Bay,
931	Arden,	336	North Bay,
942	Arden,	336	North Bay,
953	Arden,	336	North Bay,
964	Arden,	336	North Bay,
975	Arden,	336	North Bay,
986	Arden,	336	North Bay,
997	Arden,	336	North Bay,
1008	Arden,	336	North Bay,
1019	Arden,	336	North Bay,
1030	Arden,	336	North Bay,
1041	Arden,	336	North Bay,
1052	Arden,	336	North Bay,
1063	Arden,	336	North Bay,
1074	Arden,	336	North Bay,
1085	Arden,	336</	

Page	Sanskrit	English	Page
65	Serna	Satini, a kind of striped	327
272	Sirkhut, Memorandum	satini carpet	331
264	Sirdar	Sakernumch	219
15	Sing	Sandel	36
66	Sinderukhy	Sandely	149
359	Sitrap	Sarpardah, a tent with cur-	306
120	Soobilly	Sarus	360
349	Sooky	Sarun	334
35	Sooderfun	Sawon Maf	190
111	Soorpun	Shaby	33
111	Soorun	Shanyach	25
112	Sootee, Sophia	Shahjeddah	331
204	Sooteekernat	Sawer	292
327	Soorty Sedhant	Sayiban	334
331	Soortmats	Sedhamt	341
327	Soam Sedhant	Sedhant	341
327	Sholah	Sedhant	341
80	Shokulpuch	Sedhant	341
331	Shoolwar	Sedhant	341
118	Shuterkhanah	Sengharh	231
183	Shumleebuz	Selich	363
262	Sozeny, quilting	Seris	352
118	Sudder	Selid Aicheh	265
281	Suddy	Serif	25
263	Suddapoor	Serif	25
328	Suddacy Purwary	Serif	25
358	Sufyaneh	Serif	25
77	Sulichen, a kind of Palkee	Serif	25
292	Sukangcer	Serif	25
128	Sunmy	Serif	25
34	Sungam	Serif	25
144	Sungendekukula	Serif	25
167	Sund	Serif	25
271	Sund	Serif	25
333	Surput	Serif	25
331	Surput	Serif	25
331	Sut Jowg	Serif	25
331	Sut Jowg	Serif	25
177	Sycc, Groom	Serif	25
351	Syryehar	Serif	25
231	Tabantrah	Serif	25
305	Taghney	Serif	25
224	Tahy	Serif	25
131	Tafok	Serif	25
187	Tafch	Serif	25
117	Talokowcheyeh	Serif	25
49	Taleekoon	Serif	25
128	Taleek	Serif	25
270	Taleckeh	Serif	25
270	Taleckeh	Serif	25
167	Taleckeh	Serif	25
359	Taleckeh	Serif	25
240	Taleckeh	Serif	25
240	Taleckeh	Serif	25
107	Talber Tehniz, an Iren	Serif	25
75	Talber Tehniz, an Iren	Serif	25

[illegible]

E R R A T A.

Page	Line		Page	Line		Page	Line	
4	5	for read every.	119	13	encouraged read en- courag.	150	17	the read there.
20	9	for 1st read 1st.			173	1	1	Munim read Munim.
51	19	for 1st read 1st.	128	13	diff. read different.	193	22	nd read and.
60	10	for Encouragement read Encourag.	129	10	Encouragement read En- courag.	199	12	every read every.
60	18	for first read from.	133		The Note at the bottom should have been in- serted in the body of the Work.	203	6	St. read fast.
65	11	for 1st read 1st.				221	12	unbated read unbated.
93	11	read in Copyist or dig's Sart of Grapes are bought for one Dan.	142	17	For read For.	232	7	of read of.
115	13	repenting r. 12. m. b. l. g.	142	9	Munib read Munib.	242	10	make read make.
						243	21	Arithmetical r. d. r. b. mutual.
						243	13	be read be.

Page 245. The Establishment of Munfudars, read as follows,

Munfudars or Com- manders of managers	Monthly Pay.		
	First Rupees	Second Rupees	Third Rupees
4500	27,000	27,400	27,300
4000	26,300	26,200	26,100
3500	25,800	25,500	25,300
3000	18,600	18,300	18,014
2000	14,600	14,400	14,300
1900	11,050	11,400	11,350
1800	11,650	11,400	11,300

Page	Line		Page	Line		Page	Line	
250		in the Note for or r. are	330	20	Nale for r. r. Kallen.	376	15	Country read Country
260	2	where read where.	331	1	S. read read S. read.	376	24	and that on the N. go
260	2	the read there.	334	10	Carbain read Carbain			of the New Year
261	21	was read was.	342	9	his read his.			and the 10th Night
263	3	half read half.	344	7	thirty read thirty Years.			of the Month Farar.
269	14	now read now.			are every at thirty			days.
270	7	temporary read temporary			ty after as.	377	7	immediate read immediate.
278	13	first read first.	346		Three's Month.	377	13	dyergerd read dyerger.
280	22	Chapin read Chapin.	347	19	1st stop after X. read.			aged.
297	8	1st read 1st.	350	6	Ilumim read Ilumim.	378	1	complete read complete
298	13	Elpham read Elpham.	351	8	1st read 1st.	379		throughout the Page
299	15	the read they.	355	5	Calat read Calat.			for Sanny read Sanny
323	8	midnight read midnight.	360	21	me daily r. me daily.			ity.
328	12	offy-wat r. 12. m. b. l. g.	368	10	Objat read Objat.	383	4	for Sanny read Sanny
		59 minutes.	375	18	L. read L. read.			

There are a few more trifling Typographical Errors, which the Reader will be kind enough to correct with his Pen.

